

GayCommunityNews

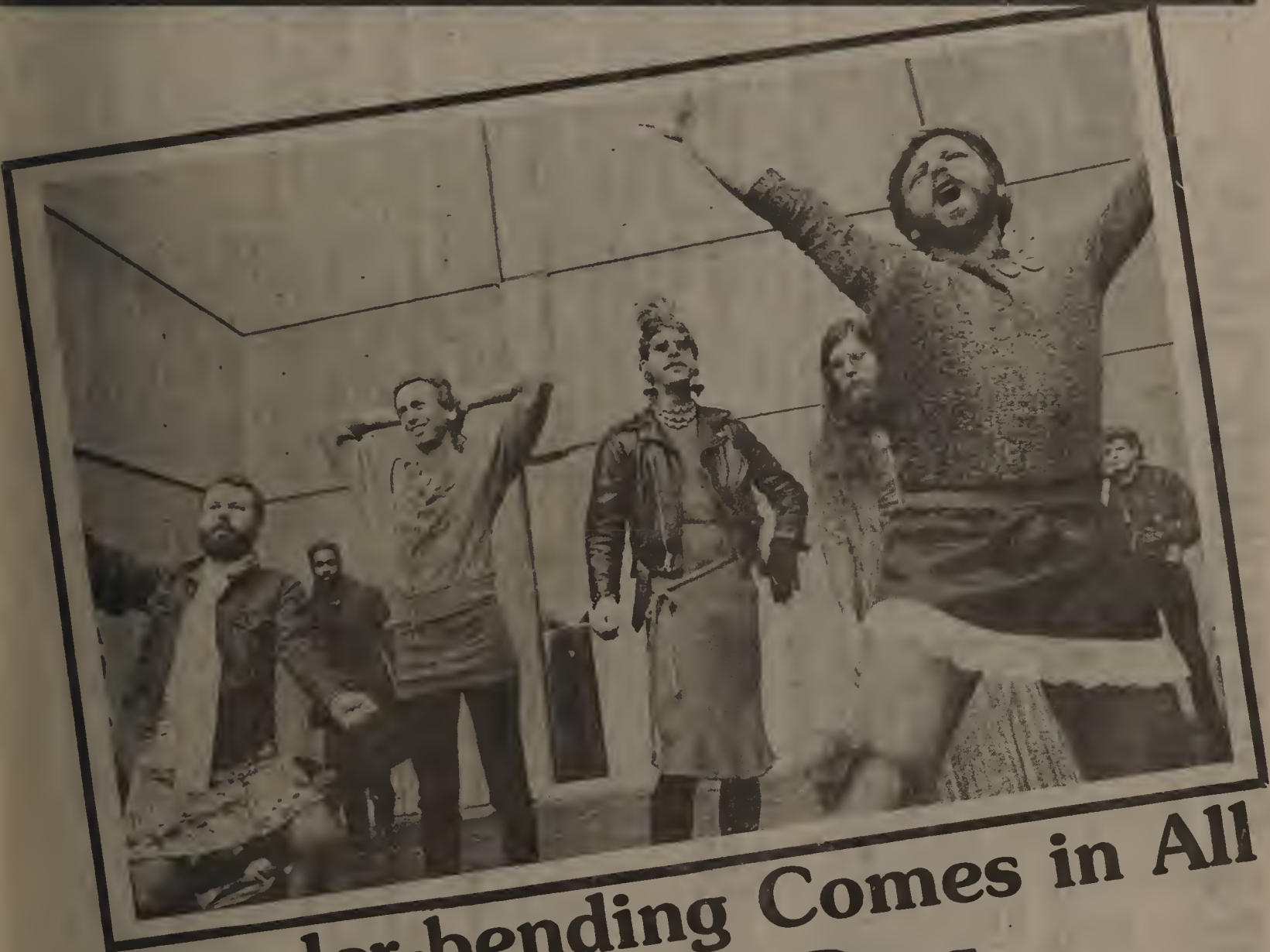
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THE WEEKLY FOR LESBIANS AND GAY MALES

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Gender-bending Comes in All Kinds of Drag



A Toilet Cop Who Crapped Out

Vicious Vatican
Goes on A Rampage

GayCommunityNews

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November 16-22, 1986

'Pastoral Letter' demands adherence to anti-gay stance Anger Meets Vatican Blast

By Marcos Bisticas-Cocoves

VATICAN CITY — The Vatican has written a letter to its bishops condemning homosexuality as "disordered" and homosexual acts as an "intrinsic moral evil." The letter also holds "advocates" of homosexuality responsible for the spread of AIDS, and condones violence against lesbians and gay men.

Further, it calls on Catholic bishops to withdraw support from any group that challenges, neglects, or equivocates on its position on homosexuality.

The Pope approved the letter, which was issued on October 1. The Congregation for the Doctrine of the Faith (CDF) released the statement to the general public on October 30. The CDF is the Vatican branch which enforces conformity in belief.

The letter calls for the bishops to act in concert on the national level.

It appeared just two weeks before a meeting of the National Conference of Catholic Bishops in the United States. As GCN goes to press, the bishops are in the fourth day of their five day meeting. They have not publicly addressed the letter, and are not expected to do so.

Titled a "Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons," the letter purports to be a guide to bishops in ministering to gay men and lesbians. "It is full of fear, of censure, of condemnation," according to Jeannine Gramick, a Catholic nun affiliated with New Ways Ministry, which works with lesbians and gay men. She concluded, "It is totally inappropriate to characterize this letter as pastoral."

Selections from the text of the letter appear in the box accompa-

nying this story. In brief, the letter makes the following points:

- Homosexual acts are intrinsically evil, while homosexuality per se is not. The evil in such acts comes from the fact that they occur, by definition, outside of marriage and are not procreative.
- While not sinful, homosexuality is objectively disordered and tends toward sin.
- "There are many who seek to create confusion regarding the church's position, and then to use that confusion to their own ends."
- In response to this confusion, the church and its bishops must be clear in their condemnation of homosexual acts. To this end,

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Fear and Condemnation

The following quotes come from the "Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons." The letter was issued by the Vatican theological watchdog, the Congregation for the Doctrine of the Faith. It was dated October 1 and made public at the Vatican on October 30. Headings have been added by GCN.

On homosexuality

"Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil, and thus the inclination itself must be seen as an objective disorder."

"It is only in the marital relationship that the use of the sexual faculty can be morally good. A person engaging in homosexual behavior therefore acts immorally . . . Homosexual activity is not a complementary union, able to transmit life, and so it thwarts the call to a life of that form of self-giving which the Gospel says is the essence of Christian living. This does not mean that homosexual persons are not often generous and giving of themselves, but when they engage in homosexual activity they confirm within themselves a disordered sexual inclination which is essentially self-indulgent."

"As in every moral disorder, homosexual activity prevents one's own fulfillment and happiness by acting contrary to the creative wisdom of God. The church, in rejecting erroneous opinions regarding homosexuality, does not limit but rather defends personal freedom and dignity realistically and authentically understood."

"Just as the cross was central to the expression of God's redemptive love for us in Jesus, so the conformity of the self-denial of homosexual men and women with the sacrifice of the Lord will constitute for them a source of self-giving which will save them from a way of life which constantly threatens to destroy them."

"Christians who are homosexual are called, as all of us are, to a chaste life."

On gay and lesbian liberation

"Increasing numbers of people today, even within the church, are bringing enormous pressure to bear on the church to accept the homosexual condition as though it was not disordered and to condone homosexual activity. Those within the church who argue in this fashion often have close ties with those with similar views outside it. These latter groups are guided by a vision opposed to the truth about the human person, which is fully disclosed in the mystery of Christ. They reflect, even if not entirely

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Foster Panel Proposes End to Anti-Gay Policy

By Kim Westheimer

BOSTON — A proposal by members of a state appointed foster care commission is creating "cautious optimism" among activists here. The proposal, formulated by a subcommittee of the foster care commission appointed by Human Services Secretary Philip Johnston, recommends that foster home placements be judged by social workers on a case-by-case basis. This recommendation conflicts dramatically with a policy instated by the Department of Social Services (DSS) in May of 1985, which barring rare exceptions, requires foster children to be placed in "traditional" families with married heterosexual partners.

Instatement of the DSS policy followed extensive media coverage of the placement of two foster children in the home of two gay men — Donald Babets and David Jean. The children were subse-

quently removed from the foster home.

The foster care commission was formed in February of this year to review the delivery of services to children and families within the state foster care system. (See GCN, Vol.13, No.37)

The proposal was presented to the full commission on November 12, with less than fifteen minutes of discussion and no voiced objections.

The commission expects to hold public hearings about this policy recommendation, as well as a host of others developed by the group, in the first week of December. A date for those hearings will be set by November 14. The commission will reconvene on December 10 to decide whether to approve the subcommittee recommendations. Following final approval by the commission, the recommenda-

tions will be formally presented to Human Services Secretary Johnston and Governor Michael Dukakis for approval. Activists fighting the current policy have held Johnston and Dukakis responsible for its discriminatory nature.

According to David Tibbets, member of a statewide advisory council for the Office of Children, a former foster child and a member of the Foster Commission's Legal/Policy Subcommittee which drafted the policy, formulating the placement policy was not difficult because people on the committee were "pretty much of a similar mind. It was time we all as

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Foster Commission's Subcommittee Proposal

The Commonwealth's foster care placement policy, and the regulations flowing from that policy, must be based upon the basic principle of the best interests of the child, and must reflect the primary goal and purpose of foster care: to provide a temporary setting that will be a stable and nurturing environment for the child.

In placing foster children, the Commonwealth must consider a number of factors, including age, sex, sexual preference, marital status, economic status, employment status, or education of the potential foster parent. None of these factors should be an overriding determinant in a person's eligibility to become a foster parent, but they may be very important in the placement of a particular child in a particular foster home. *Again,*

the ultimate standard in each case must be: can this foster home provide a temporary, stable, nurturing environment for this child? This decision can only be made on a case-by-case basis.

The Commonwealth must substantially increase its efforts in recruitment of foster parents, with a special effort directed at developing foster homes that reflect the racial, cultural and ethnic diversity of the children needing foster care placement.

Individual placement decisions should be made at the area level, by the staff who are closest to the case and best able to access the individual placement needs of the child, and to match that child with the most appropriate placement resources.

Toilet Cop Craps Out

By Charley Shively

Some of the worst cops seem to have a way of killing themselves. In 1978, Dan White assassinated Harvey Milk and the then mayor of San Francisco. White served a

News Commentary

few years in prison, returned to his wife and family and then killed himself. On Thursday, October 30, 1986, former vice-squad cop, Lt. Detective Walter B. Tower shot and killed his wife and then killed himself. "I thought people like that killed themselves," now refers more to bad cops than to homosexuals; suicide has become a cop disease.

Detective Tower served twenty-three years in the Boston Police Department. Many of those years were spent in the sex police where Tower's specialty was faggots. He became famous in the Boston Public Library (BPL) cases, where he worked the toilets with his long-time companion Angelo Terizzi. Terizzi would stand at the urinal and play with his big cock until it got hard; if anyone looked, the cop would approach him. Then they'd go outside and meet Tower for an arrest. When the urinals were slow, they'd cruise the library

stacks. An account from a 1978 leaflet calling for a protest of the entrapment told the story of one victim:

"John Kelly (not his real name) was walking on the first floor of the Boston Public Library in Copley Square last week when he was approached by an attractive young man dressed in tight-fitting clothes. 'What do you like to do?' the young man asked John. 'What do you mean?' John replied. 'I mean sex,' was the answer. 'Oh, I guess I like to screw.' The young man showed him a badge."

"For that conversation, John Kelly was arrested and charged with 'open and gross lewdness,' a felony carrying maximum penalties of three years in jail and/or a \$300 fine. He was taken at gunpoint, in handcuffs [by Detectives Tower and Terizzi] to Boston Police District Four."

Show hard and make arrest — over a hundred in 1978.

On April 1, 1978, a large

demonstration was held at the BPL. Gay activist Ed Hougen denounced the work of Tower and associates. "People are being arrested by illegal means and falsely charged with a felony because they are identified as gay. . . . It is a massive violation of basic civil rights." Not a single one of the more than a hundred cases ended in a conviction. An informal agreement was consequently reached whereby the BPL and the police would suspend entrapment in the toilets. They ignored that agreement and Tower and Terizzi shortly returned to the toilets. Boston's gay liaison at the time, Robin MacCormack, said in 1980, "It's disturbing to learn that the policy that our community in good faith, agreed to in 1978, might not be worth much because nobody in the police department seems to know anything about it."

On March 20, 1980, Mike Riegler went down to the BPL as a GCN reporter to observe the police operation. He was ordered by Tower to leave or be arrested for "trespassing." "What are you doing?" they asked Riegler. He answered, "What are you doing?"

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News Notes

quote of the week

“There are normal people in this society. We will not move over for the psychosocial deviants.”
— *Pat Steffy, spokesperson for the Coalition of Concerned Christians of Columbus, Ohio. Steffy et al. were responding to the distribution of safe sex pamphlets at the Ohio State Fair this summer, according to Another Voice, of Huntington, N.Y.*

The Coalition succeeded in preventing the Stonewall Union, a lesbian/gay group, from distributing the safe sex material from their booth at the fair, arguing the pamphlets used four-letter words and might give young people “ideas they may not have thought of.”
The Stonewall Union booth has been a fixture of the fair for several years. While the Coalition has always been opposed to the booth, they say they chose this year to protest because a 16-year-old had received a copy of the safe sex brochure.
The Stonewall Union, which was allowed to retain its booth, claims booth workers attempted to prevent teenagers from taking safe sex material. “[The pamphlet] is explicit,” said Stonewall Union spokesperson Rhonda Rivera, “but it’s designed for high-risk men. We wouldn’t give it to kids.” And where are the kids supposed to get their information?

on activists & grand jury abuse

CAMBRIDGE, MA — The American Friends Service Committee has published a pamphlet called, *Until You Talk: Activists and Grand Jury Abuse*. The publication explains the workings of grand juries, which are often used to harass and gather information about people working for social justice. *Until You Talk* includes the legal rights of the defendant, the connection of grand juries to the FBI, and strategies to defend oneself against harassment. To obtain the pamphlet, which is free to prisoners, send 25¢ for two copies, or \$3.00 for bundles of 50 to AFSC, 2161 Massachusetts Ave., Cambridge, MA 02140.

maui women’s event excludes dykes

MAUI, HI — Despite protests, a women’s conference held here last month excluded proposed lesbian workshops.
Previous annual Maui County Women’s Conferences have included lesbian workshops, which have always been well-attended.
Both Sides Now, the newsletter of Maui and Hawaii’s lesbian/gay/bisexual organization, reports that women are organizing now to make sure lesbian workshops appear in next year’s conference.
— Sharon Haase

time ran out for incest survivor

PLAINFIELD, VT — A U.S. District Judge has dismissed a suit against a man who is accused of sexually abusing his daughter more than 20 years ago.
Jeanne Allyn, daughter of Franklin Smith, is suing her father for injuries suffered due to abuse from infancy until she was 12 years old. Allyn is now 33 years of age.
Judge John Elfvin, who dismissed the case on November 10, said the statute of limitations for the case ran out 12 years ago. He rejected Allyn’s claim that due to the psychological effects of the abuse she was unable to sue her father within the legal time limit.
According to the Boston *Globe*, Allyn is expected to appeal the judge’s decision.
— Kim Westheimer

where are all the queers?

CHICAGO — The National Organization of Gay and Lesbian Scientists and Technical Professionals (NOGLSTP) has published a pamphlet called *Measuring the Gay and Lesbian Population*. The publication reviews scientific research on the numbers and geographical distribution of lesbians and gay men across the U.S., with particular emphasis on San Francisco, Washington, D.C. and Chicago. For more information, contact Joseph Schreiner, P.O. Box 14138, Chicago, IL 60614.
— Sharon Haase

gay mountie goes to court

OTTAWA, Ontario — A long-time employee of the Royal Canadian Mounted Police (RCMP), who was forced to quit his job because of “homosexual experiences,” is suing the Canadian Federal Government.
According to *Go Info*, a lesbian/gay newspaper here, former RCMP intelligence officer James Stiles is arguing that the national Charter of Rights and Freedom guarantees equal protection under the law to all Canadians.
The suit is the first legal challenge to the RCMP policy against hiring homosexuals.
— Sharon Haase

audre lorde, kate rushin, rosario morales to read

BOSTON — Black lesbian poets Audre Lorde and Kate Rushin and Puerto Rican poet Rosario Morales will read December 6 to benefit Kitchen Table: Women of Color Press, Sisterhood in Support of Sisters in South Africa, and *Sojourner*, Boston’s women’s newspaper.
The reading will be held at 7:30 p.m. at Boston University’s Morse Auditorium, 602 Commonwealth Ave. Tickets are \$7 and may be purchased at the door, in advance from local bookstores, or by mail from *Sojourner*, 143 Albany St., Cambridge, MA 02139. For more information, call Blake Walton at *Sojourner*, (617) 661-3567.
— Stephanie Poggi



Audre Lorde

aclu endorses gay marriage

NEW YORK — The American Civil Liberties Union (ACLU) now endorses lesbian or gay marriages and economic benefits for gay and lesbian life partners. According to Nan D. Hunter, director of the ACLU Lesbian and Gay Rights Project, “[T]he ACLU is the first mainstream civil rights group to take this stand. I hope others follow suit.”
The ACLU is currently co-counsel in the Massachusetts foster care case which challenges the state’s policy of giving preference to “traditional” married couples. In Minnesota, the ACLU sought to be appointed guardian and/or legal counsel for Sharon Kowalski. Kowalski was severely injured in a car accident and her parents continue to deny visitation rights to her lover, Karen Thompson. The ACLU has also filed amicus briefs in a number of cases on behalf of gay men or lesbians seeking economic benefits usually accorded only to heterosexual married couples or blood relations.
— Sharon Haase

religious rousing for aids funds

WELLESLEY, MA — In an effort to raise nearly \$10,000 for people with AIDS, 50 priests, ministers and rabbis participated in a 10 kilometer walk-a-thon.
The fundraising drive aims to pay for a “meals-on-wheels” program for persons with AIDS. The program will be administered by the AIDS Action Committee.
“Although some of the nationally televised preachers say AIDS is the scourge of God, we don’t believe that,” Rev. Paul Shanley told the Boston *Globe*.
— Kim Westheimer

gi challenges military aids policy

WASHINGTON, DC — A Navy petty officer who was discharged when he tested positive for the HIV virus (formerly HTLV-III/LAV) has challenged the military’s policy of discharging personnel who test positive for the antibody. The military began across the board screening of uniformed personnel for HIV antibodies in 1985.
According to the *Guardian*, the petty officer, “John Doe,” argues that the Navy violated its own regulations by discharging a recruit “who demonstrate[d] no evidence of progressive clinical illness or immunological deficiency.” The sailor also charged that the Navy has violated the 1973 federal Rehabilitation Act, protecting handicapped individuals from job discrimination.
At a September 30 hearing, federal District Judge John Moore ruled that Doe must seek relief from the military’s review process before he could be issued an injunction against discharge.
“The judge and I both know that the Navy’s administrative boards are never going to reinstate this man to duty,” said Doe’s lawyer, William Sheppard. Sheppard said he plans to bring the case back to federal court after the military reviews.
— Ben Robbins

r.e.a.l. women can’t abide dykes

OTTAWA, Ontario — The women’s center here is now operating on a greatly reduced budget after the City Council succumbed to the pressure of an ultra-conservative women’s group. According to *Go Info*, a lesbian/gay paper here, R.E.A.L Women protested the Council’s funding of Women’s Place/Place aux Femmes because the center is associated with lesbians, “pro-abortionists” and other feminists.
The City Council responded to the charges by cutting the center’s budget in half, despite the fact they had been instrumental in opening Women’s Place in 1985.
— Sharon Haase

u.s. rewards anita bryant

NEW YORK — In yet another ceremony commemorating the Statue of Liberty’s birthday, Anita Bryant received the Ellis Island Medal of Honor for civic achievement.
The award, created in response to criticism that Medal of Liberty awards presented on July 4 ignored many ethnic groups, was given to 80 people including Coretta Scott King, Martina Navratilova and Victor Borge.
According to the Washington *Blade*, Bryant was given the award because she “did a lot of work in the restoration [of] the Statue of Liberty.”
According to Joseph Martorana, president of the National Ethnic Coalition of Organizations, which sponsored the award, Bryant’s virulent opposition to gay rights is irrelevant. “It’s really not big enough of an issue because her campaign took place ten years ago,” he stated.
The National Lesbian and Gay Task Force telegraphed its protest of the award to Bryant on October 23. The group asked that the award be reconsidered, saying “To honor one who has so blatantly opposed freedom for a large section of the American and world-wide community mocks the ideals represented by the Statue of Liberty.”
— Kim Westheimer and Sharon Haase

free to be homophobic me

NEW HAVEN, CT — Gay men and lesbians at Yale University banded together with the Yale Divestment Coalition on October 3 to protest two recent rulings of the Executive Committee, Yale’s disciplinary board. In one ruling, the university reversed its decision of last Spring to “convict” a student for having written and distributed an anti-gay pamphlet on campus. In the other ruling, the committee suspended five anti-apartheid activists who had committed an act of civil disobedience at the investment office.
According to the *Guardian*, gay and lesbian activists at the rally attempted to “draw attention to the frightening and intimidating act” of sophomore Wayne Dick. Sarah Petit, a former coordinator of the Gay and Lesbian Coop at Yale, said Dick’s pamphlet is an attempt at harassment and ridicule, and that she and others see a climate of escalating prejudice and intolerance against gay men, lesbians and other minority groups at Yale.
The two rulings of the executive committee seem to give the green light to anti-gay behavior and, at the same time, punish students with a social conscience. “Given the wide range of abuses against individuals at this campus,” wrote the Divestment Coalition, “it is ironic that five students who did not physically harm anyone or destroy anyone’s property, are found to be unfit...as members of this community.”
Other recent incidents at Yale further point to an atmosphere of increasing bigotry. Recently, three Yale students ransacked the room of an Asian student and wrote “KKK” on her mirror. In another incident a professor who is also an administrator made sexual advances to a female student. In both instances, the perpetrators escaped any form of censure for their actions.
Administrators and scholars at the university had encouraged Dick to appeal his case and assisted him in defense of his right to freedom of expression. President Benno Schmidt, for example, urged Dick to seek an acquittal and even alluded to Dick’s right to freedom of speech in his Inaugural address. At the hearing, Dick was supported by, among others, noted historian C. Vann Woodward and the Dean of the Law School, Guido Calabresi, who supposedly dominates the executive committee.
Petit also said she believes Dick has been systematically supported by a conservative group called the Tory Party in the distribution of his homophobic pamphlet.
— Ben Robbins

another ohio gay bashing

COLUMBUS, OH — A gay man was assaulted here after offering a ride to a “friendly and personable” stranger. *Good Times* reports that the assailant hit the driver in the face, called him a pervert, and accused him of making advances. The incident was the most recent in a series of gay bashings in the area.
— Sharon Haase

Gay Victory for Davis, but New Battle Ahead

By Jeffrey Ruda

DAVIS, CA — November 3 registered a threat to, and November 4 a victory for, lesbian and gay rights in northern California.

On November 3, the conservative Paul Gann political organization filed petitions for a referendum to remove sexual orientation from the Sacramento city civil rights laws. The measure will be voted on in September of 1987.

On November 4, nearby Davis voted down Measure D, a similar attempt to delete sexual orientation from that city's comprehensive civil rights ordinance. (See *GCN*, Vol. 14, No. 12) The vote was 9,934 to 7,078 (58.3 percent to 41.6 percent) to keep protection for lesbians and gay men. The outcome is viewed throughout the city as an emphatic defeat for the anti-gay campaign sponsored by the "First Amendment Coalition."

Other election results here highlight the breadth of support for civil rights coverage, if not for progressive politics in general. A retiring progressive member of the Yolo County Board of Supervisors was replaced by a moderate Democrat who advertised endorsements from conservatives and Republicans, but also advocated abortion rights and gay civil rights. Helen Thompson won with 47 percent of the vote. Tom Tomasi, a liberal Democrat allied with the retiring Supervisor, re-

ceived 42.5 percent. The few remaining votes went to David Monte, a fundamentalist minister who registered as a write-in candidate eight days before the election. Monte attacked both Tamasi and Thompson for their stands on abortion and lesbian/gay rights.

Davis was also one of a handful of California cities that voted to retain Rose Bird as Chief Justice of the State Supreme Court. Bird was targeted for removal by death penalty advocates with funding from the energy and insurance industries and other large corporations. Precinct by precinct, the Davis totals for and against Rose Bird were nearly identical with the votes for and against civil rights coverage for lesbians and gay men.

Davis nevertheless has a mixed history on gay rights issues. In 1978, the city voted by more than three to one against the statewide Briggs Initiative that would have barred lesbians and gay men from teaching in public schools. But in 1980, Davis voted 11,515 to 5,961 against a local initiative that would have authorized the City Council to provide legal recourse for victims of anti-gay discrimination.

The 1980 proposal suffered for its vagueness and its limitation to gay issues, as well as from a skillfully run anti-gay campaign. When lesbian and gay activists started over in 1984, they consulted from the beginning with City Council members, with the local

chapters of the American Civil Liberties Union (ACLU) and NOW, and with leaders of the Black and Asian communities. They brought impressive personal testimony of discrimination to formal hearings of the Human Rights Relations Commission and the City Council.

One result of the process was that protection for sexual orientation became part of a comprehensive ordinance that substantially improved on the range, clarity, and enforceability of the civil rights coverage available to everyone through federal and state law. Another result was that the final pro-gay "No on D" Community Advisory Board included three former mayors of Davis, three of five current City Council members, both leading candidates for county Supervisor, the school board president, the president of student government at the University of California (UC) Davis, and the chair of the city's Human Relations Commission. Supporting organizations included the ACLU of Yolo County, the Davis Branch of the AAUW, Davis Asians for Racial Equality, Associated Students of UC Davis, the Jewish Feminist Network, and Yolo County NOW.

Even so, the campaign was hard-fought, bitter, and expensive. Each side spent slightly more than \$20,000, virtually all raised within a population of about

42,000.

In the final months, the anti-gay "First Amendment Coalition" moved from a stance of legal argumentation to an explicit "pro-family" campaign, trying to repeat its successful 1980 tactic of creating a referendum on homosexuality per se. After the election, a First Amendment Coalition spokesman conceded that "community attitudes towards homosexuality" had probably changed since 1980.

Sacramento is 15 miles from Davis, and its September election may be the nation's next contest over civil rights for lesbians and gay men. The anti-gay campaign there run by Paul Gann, will probably be one of the best-organized and best-financed yet. Gann is an experienced and highly effective tax limitation advocate with a large and wealthy suburban political base, now making his first major venture into strictly social issues.

Lesbian/Gay Workers Form NY Network

By Nancy De Luca

NEW YORK — This city's Lesbian and Gay Labor Network was formed last May to bring together lesbians and gay men interested in labor issues and to promote the visibility and activism of gay people in the labor movement. The group has approximately 70 members, with contacts within 100 union locals.

The network has a variety of goals. According to member Desma Holcolm, they are "education, organization, and emergency response." In the area of education, the group is developing several programs on lesbian/gay topics which will be presented at union meetings. Topics include discrimination against workers with AIDS, discrimination in employment based on sexual preference, and spousal benefits for same-sex couples.

The group has also responded to a variety of specific workplace incidents. For example, a city sanitation worker with AIDS returned to work and co-workers threatened a walk-out, a representative of the network contacted the local shop steward, sent educational materials on AIDS, and offered to speak to the workers. In addition the network is currently working with the Human Rights Commission to

challenge the action of a dental clinic for city employees which has refused treatment to several union members with AIDS or ARC.

Peter Tenney, the founder of the network, says future plans include a survey of 3,000 union contractors in the city for inclusion of sexual preference in their anti-discrimination clause and the inclusion of spousal benefits. Tenney added that the group hopes to develop internships through labor studies programs at local colleges to study lesbian/gay-related labor issues.

Though the primary focus of the network is not confrontational, many members are out within their locals and take an active role in raising lesbian/gay concerns. Holcolm, who works for the National Council of Churches, says it "really helps for other union members to know [that] you're a fighter, that you'll speak out on important issues," and that co-workers will be more supportive if they see lesbian/gay issues as part of a broad pro-worker perspective.

For more information, contact Peter Tenney at (212)315-1332, or write to the Lesbian and Gay Labor Network, P.O. Box 1159, New York, NY 10009.

Foster Care Commission

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reasonable people came up with a reasonable policy." Tibbets added, "There was some debate on how it would be received by the administration. We wanted to make sure any revisions would do more to solve the conflict rather than add fuel."

In addition to the recommendations made by the Legal/Policy Sub committee, a report by the Foster Commission's Subcommittee on Services addressed the issue of lesbian and gay foster parents. According to subcommittee chair Christina Crowe, director of community based programs at the Judge Baker Guidance Center in Brookline, Services Sub committee members concluded that "marital status or sexual preference alone should not rule out a person as a potential foster parent." "We focused on skills and demands [of foster parents] rather than an arbitrary standard," said Crowe. "Marital status and sexual preference is not at all relevant."

Tibbets said Human Services Secretary Johnston and Dukakis are aware of the subcommittees' recommendations. They have made no formal statements regarding the matter. The press secretaries for Johnston and Dukakis did not return *GCN*'s calls.

Reactions to the recommendations
"I am cautiously ecstatic [about the recommendation]," said Gay

and Lesbian Defense Committee (GLDC) member Sue Hyde. Hyde has worked with GLDC to fight the state's foster care policy for the last year and one-half. "It [the recommendation] is what GLDC, the National Association of Social Workers, SEIU 509 [the social workers's union] and every organization and almost every individual who has commented on this situation has been saying all along — [foster home] placement should only be made on a case by case basis."

"To me it puts the decision back in the context of a clinical decision to be made by caseworkers," continued Hyde. "And while I'm sure some individual caseworkers are as homophobic as Michael Dukakis, it's not our understanding that Dukakis' policy had broad support from caseworkers. I would rather entrust decisions to caseworkers than Michael Dukakis."

"I'm cautiously hesitant," commented Don Babets, a partner in the gay couple from whom foster children were removed last year. "There have been so many ups and downs in the last year and one-half. There's some mixed emotions. I have to ask what was the last year and one-half about. And there's some sadness for two little boys."

"Hopefully the revised recommendation will be adopted," said Babets. If the recommendations are adopted, Babets said he and

Jean would consider becoming foster parents again. Babets said he believes the media would not get involved if this were to happen.

Kevin Cathcart, Director of Gay and Lesbian Advocates and Defenders (GLAD), said he's pleased with the recommendations. He said he is unsure how their adoption would affect the suit against the Department of Human Services, filed by Babets and Jean, the NASW and two prospective foster parents. The suit charges the department with discrimination as a result of the foster care placement policy.

"The goal of the suit is to create a rational policy," said Cathcart. "[The policy recommendations] are a positive step and may obviate the need for much of the lawsuit, perhaps all of it. We would welcome this kind of change and will reevaluate our position based on what the final wording is."

Some minor criticisms have been levied against the policy. GLDC member Sarah Holmes, as well as Babets, have criticized the subcommittee's attention to marital status. "I wish the language about marital status had been taken out entirely," said Holmes. "Marriage" is a term so biased to traditional heterosexuals. Just the term "marital status" implies status in being married. Marriage does not indicate the stability of a relationship, whether straight or gay or lesbian."

Holmes, Babets, Hyde and Cathcart had no objections to the consideration of sexual preference, although Babets reiterated his stand that the question of sexual preference should be dealt with in the home study, not on the initial interview form.

Mentioning sexual preference in the policy is not a problem, said Hyde, "if it means that sexual preference is as important a characteristic of a foster parent as ethnic background and race. It contributes and creates a cultural context in which children live with foster parents."

Holmes suggested that the commission might want to expand the policy regarding lesbian and gay homes and outreach. "It would be

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John W. MacDonald Jr.

CAMBRIDGE, MA — John W. MacDonald, Jr., died Wednesday, November 5, in his home here. John had AIDS and had been bedridden since April. He was 35 years old.

John worked for the past 11 years at Winston Flowers on Newbury Street. He designed the arrangements for the 100th anniversary celebration of the Boston Pops and for many

other functions held across the city and state.

John is survived by his lover of nine years, Ron Schreiber, by his friend and roommate Suzanne Meglio, and by his family. (An obituary appeared in the Boston *Globe* November 7, but mention of his lover was omitted by order of John's father.)

Vatican Quotes

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consciously, a materialistic ideology which denies the transcendent nature of the human person as well as the supernatural vocation of every individual.

* * *

"There is an effort in some countries to manipulate the church by gaining the often well-intentioned support of her pastors with a view to changing civil statutes and laws. This is done in order to conform to these pressure groups' concept that homosexuality is at least a completely harmless, if not an entirely good, thing. Even when the practice of homosexuality may seriously threaten the lives and well-being of a large number of people, its advocates remain undeterred and refuse to consider the magnitude of the risks involved.

"The church can never be so callous.

On violence against lesbians and gay men

"It is deplorable that homosexual persons have been and are the object of violent malice in speech and action. Such treatment deserves condemnation from the church's pastors wherever it occurs. . .

"But the proper reaction to crimes committed against homosexual persons should not be to claim that the homosexual condition is not disordered. When such a claim is made and when homosexual activity is consequently condoned, or when civil legislation is introduced to protect behavior to which no one has any conceivable right, neither the church nor society at large should be surprised when other distorted notions and practices gain ground, and irrational and violent reactions increase."

The full text of the letter can be obtained for \$3.00 from *Origins*, the National Catholic News Service, 1313 Massachusetts Avenue NW, Washington, DC 20005.

Community Voices

A Special Thank You

GCN would like to take a moment to recognize those who donated money this summer to allow GCN to pay off unexpected bills.

Jane Altes
Rita Arditti
David Becker
Roger Frye
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Debra A. Knowles
Robert Krikorian
John Kyper
Vincent McCarthy
Nancy Reed
Sharon Rich
Jeffrey Ruda
Nancy Turnbull
Anne C. Wilson

and the many others who can not or wish not to be named publicly,

we thank you ever so much and look forward to enjoying your continued support.

And we extend our thanks to all of the volunteers — Friday night stuffers, Thursday night layout crew and proofreaders, office workers, writers, typesetters, Prisoner Project volunteers, artists, photographers — and Sustainers who also helped us through the summer and fall, and who have kept us out for 14 years!

Join the Crowd

Be a part of the community which supports and is supported by GCN: help us with our winter challenge, the eviction threat you read about in last week's editorial. Keep us coming out by contributing to our fundraising goal of \$10,000 and by helping us seek office space in the Boston area. Contact GCN Move by calling (617)426-4469 or writing to 167 Tremont St., Boston, MA 02111.

fannie hurst volunteers needed

Dear GCN:

Fannie Hurst's centennial will be celebrated in October, 1989. In honor of that occasion, I am editing two volumes to be published by the University of Illinois Press. One is a collection of essays about Fannie Hurst, her life and her work, by various scholars and writers. The second is a collection of twelve of her short stories.

I am asking people who love to read to participate in helping to make the choices of which of her many stories to include in this collection.

Fannie Hurst published eight collections of her short stories between 1914 and 1937, including a total of 63 stories. There are evidently another 200+ still uncollected.

The eight collections are:

1. *Just Around the Corner*, Harper & Bros., 1914
2. *Every Soul Hath Its Song*, Harper & Bros., 1916
3. *Gaslight Sonatas*, Harper & Bros., 1918
4. *Humoresque*, Harper & Bros., 1919
5. *The Vertical City*, Harper & Bros., 1922
6. *Song of Life*, Knopf, 1927
7. *Procession*, Harper & Bros., 1929
8. *We Are Ten*, Harper & Bros., 1937

Between 1915 and 1950, her stories were anthologized at least 28 times, six times in Edward O'Brien's *Best American Short Stories* (1915, 1916, 1917, 1921, 1923, & 1928), once in the *O. Henry Memorial Award Prize Stories* (1919), eight times in short story textbooks, and the rest in collections for general readers.

I would like to find volunteer readers for the 63 short stories in those eight volumes who will tell me which ten they like best, find most moving, or most "valuable" literarily.

All the decisions need to be made by February, 1987.

I do not have copies of the books to send you. The public libraries will have them or will be able to get them for you through inter-library loan.

If you think participating in the Fannie Hurst reading project would be fun, please let me know of your intention to do so. If you don't have time to read all of them, but know of a particular story by Fannie Hurst that you are enthusiastic about, please let me know.

Cordially yours,
Susan Koppelman
6301 Washington Ave.
St. Louis, MO 63130

GCN Job Opening

GCN is seeking a *CIRCULATION MANAGER/STAFF WRITER*. Begin 1/87-3/87. Research and write news stories of interest to national readership. Coordinate weekly mailing of paper by volunteers, process subs and renewals. Requires writing skills and ability to work with deadlines, interpersonal, organizational and record-keeping skill. Knowledge of data entry and/or computers helpful.

Position requires familiarity with gay and lesbian community; commitment to gay and lesbian liberation, feminism, anti-racism, and collective decision-making; and awareness of class issues.

All GCN staff members receive \$180/week plus 4 weeks paid vacation, complete health/life insurance and sick leave. GCN also offers staff members a flexible, non-hierarchical work setting, with room for independence and innovation.

Send resumes to GCN Circ/Writer Search, 167 Tremont Street, Boston, MA 02111.

Lesbians and gay men of color are particularly encouraged to apply.

grandiose title disappointing

Dear GCN:

I was disappointed in your recent lead article, "How California Intends to Stop LaRouche." As a piece about San Francisco anti-LaRouche strategies, it would have been fine. Its grandiose title suggested a rather more comprehensive approach — the need for which the article attests to. "But San Francisco represents 3 percent of the California vote whereas . . . two-thirds of the vote is in Southern California." Most blatantly absurd was the ending, appealing for contributions to be sent to two S.F. groups. One wonders how much of this money will go toward swaying that other 97 percent.

'non-white' label not a copout

Dear GCN:

A recent exchange of letters in GCN — between Nancy Bereano and Sara Karon, about Sara's review of our book, *The Tribe of Dina: A Jewish Women's Anthology* — has just been brought to our attention.

Sara's review concluded with her desire for dialogue on the issue of Jews as white; she and others she knows do not consider themselves white. Nancy responded with criticism of "sociologically similar American Jewish women [assimilated Ashkenazi] [who refuse] to accept the realities that accompany our white skin." She went on to say: "White-skin privilege cannot be left behind by trying to define ourselves out of the 'oppressors' class into a less repugnant one, in this case by claiming 'non-white' status."

Several points about this seem strange to us. Jewish wanderings have led to looking Jewish in different ways: Ashkenazi can be very dark-skinned, assimilated or not; Sephardi are sometimes fair. We disagree with Nancy's assumption that the self-definition of some Jews as non-white can only stem from their desire to "define ourselves out of the 'oppressor' class." Only an ignorant or cynically opportunistic person looks to claim oppressed status which is inauthentic. Yet Nancy says she read Sara Karon's review "with pleasure." So why attribute ignorance or the worst motives to a woman who we find otherwise sensitive and intelligent?

The identification as non-white by Jewish women is not necessarily a copout, but, for some, a careful interpretation of Jewish history. Such an interpretation does not automatically weaken or contradict a Jew's commitment to anti-racist struggle nor preclude an examination of individual racist attitudes. (Being non-white does not guarantee that one is free of prejudice; nor does it speak about other kinds of privilege, such as class, gender, etc.)

Affinity among women of color, after all, is based not only on lack of white-skin privilege but on a range of common concerns, like anti-imperialism, for example, and struggle for cultural and linguistic survival, and self-determination. Differences — which exist and are as painful and potentially divisive as any differences among potential allies — can perhaps be transcended by building on commonality.

Jewish women too have points of difference and commonality with each other and with women of color from different cultures. Contemporary feminist discussion has well-exposed the dangers of a false commonality which ignores differences. But true commonality is a point of possibility, a base for alliance and mutual support, a possibility contemporary feminist discussion has severely undervalued. Does Nancy, do feminists think we can do nothing with this commonality but squirm out of something? Doesn't she think Jews might have our own intimate reasons for opposing racism?

In *gerangel*/In struggle,
Melanie Kaye/Kantorwitz
Irena Klepfisz
Montpelier, VT

I'm writing as a long-time fan and financial contributor to GCN: one of that group always checking "more grassroots information" and "less Boston politics" on your surveys. I'd like to suggest you need to give higher priority to continuing to develop solid media contacts in many national regions, so you have more ready access to information when needed. This seems imperative to me, as there is *no other paper* representing a national gay community on almost any significant level.

Yours,
Mel Freilicher
San Diego, CA

a reaction to "the drugs connection"

Dear GCN:

I would like to make several comments concerning the article "The Drugs Connection," which appeared in the Oct. 12-18 issue of GCN, and which argued that poppers were likely to be a significant factor in causing AIDS.

For the same reason that I am offended when TV preachers make sweeping characterizations of gay lifestyles as revolving around glory holes and promiscuous sex, I am irritated when another gay person sweepingly characterizes gay males as being heavy users of recreational drugs. The author is no less guilty of stereotyping when he talks about "gay" drugs and "the" gay lifestyle (as if there were only one), or makes such exaggerated statements as "So intimately are poppers associated with gay male sexuality . . . that criticism of poppers seems almost like a rebuke to the gay male lifestyle itself."

Speak for yourself, thanks. I have never used poppers, and neither have the great majority of gay men that I have known in my life. It is possible that my experience is atypical, but I don't think that anyone has credible statistics to prove this, and I think that to collect any truly meaningful statistics on the subject would be extremely difficult.

Although I have no quarrel with the basic theme that poppers are unhealthy in a general sense, the arguments that they are a significant factor in producing AIDS, with a virus only "playing a role," seemed weak. The fact that many acute AIDS patients do not show presence of a virus does not mean that their condition was not caused originally by a virus. Once the immune system has been depleted of T-cells, it is quite possible that the virus itself dies out, because viruses depend on a host for their reproduction. When someone has acute AIDS, it is their collapsed immune system and secondary infections that cause their illness symptoms, and continued presence of the original virus is not required.

The fact that injections of fluids from AIDS patients to monkeys does not cause illness could again be simply due to the fact that the virus has already been eradicated. Even if a virus is present, there are no guarantees that the same virus will produce infection in a different species. Furthermore, the relatively high level of infectivity found in human blood transfusions would seem to contradict the results of the primate experiments.

It is also questionable to argue that the high proportion of gay as opposed to straight AIDS cases implies that there must be some other co-factors such as recreational drug use. This argument is focusing only on the American trends to date, and ignores the high proportion of heterosexual AIDS cases in areas such as Africa and Haiti.

I think that the author is somewhat biased, having written a book on the subject that he would undoubtedly like to sell. I am hesitant to take arguments seriously when they seem to have holes big enough even for a nonprofessional to see, particularly when I do not see Mr. Lauritsen citing any real medical credentials. If the supposed AIDS/poppers link is largely outdated bunk, it is probably harmless bunk so long as no one is inadvertently lulled into a notion that casual sex is not really so dangerous, so long as they have eliminated poppers.

Sincerely,
Gene Bellison
Canton, MA

GayCommunityNews

top photo: debbie rich
bottom photo: loie hayes
cover design: ina cohen

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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*indicates member of paid staff collective

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Speaking Out

What and Whom does the “Service” Serve?

By Richard Cleaver

Why do lesbian and gay activists respond in so many different ways to Ellen Nesbitt’s struggle to remain in the military? What are the underlying questions that lead to the diversity and discomfort Kim Westheimer described in her August *GCN* article?

On one hand, all of us recognize that any kind of discrimination on the basis of sexual orientation must be eliminated. This is not just a matter of fairness in hiring. The principle of equality before the law is at stake, and must be asserted firmly if it is not to vanish. On the other hand, while we agree that rights must be claimed or disappear, many of us believe that there are other, equally crucial issues here as well. We must not sweep aside Ellen Nesbitt’s right to make personal choices, but we must also keep our wider vision clear. Our assertion of Ellen Nesbitt’s rights must not lead to an unthinking endorsement of a military establishment whose increasing pervasiveness in American life (not to mention in the lives of other people all over the globe) is inherently dangerous to a lesbian and gay movement struggling for something beyond assimilation into a society that I believe is structurally unjust.

Plainly, I believe that our movement is part of a larger revolutionary movement. I realize this point of view is not universal among us, and I know the arguments against it. I am not alone in having come out against a background of resistance to the U.S. war in Southeast Asia, only to be told to go back in the closet so as not to “give the Movement a bad name.” Somehow most of the folks who told us they would get around to our cause as soon as the war was over — since that was “more important” — have yet to show up.

Nor do I mean to brush aside the need to give attention to individual injustices and personal struggles. Our movement, after all, is about personal choices and the freedom to make them according to our lights. Our American Friends Service Committee office here in Ann Arbor is listed in the phone book as a resource for draft and military counseling, and as a counselor I understand my task as one of providing information so that people can come to their own decisions about their degree of participation in and resistance to the military. I believe such empowerment of individuals is part of the larger struggle; it is carried out in the context of a society in which the oppressed have fewer choices, and usually worse choices, open to them.

Nevertheless, it is quite clear to me that trying to reform the military is a waste of time. Military regulations excluding “homosexuals” are not simply a case of discrimination in hiring, just as being in the military is not just a job. If it were, you could walk off it without being thrown in the brig. Let us put aside for the present the immoral and often illegal way the U.S. government has used the armed forces to enforce its will outside our borders. The military also has a function inside our society: to reinforce the very same myths that are used to attack the freedom we have already achieved and to restore the oppressive social arrangements we are working to overturn.

Take, for example, the tactics of Selective Service and recruiters. One kit sent to high school guidance counselors to get them to cooperate in draft registration includes a poster showing a young white male celebrating his 18th birthday. He is washing his new car and getting a kiss from a young woman. He is now “a man” and the proof is that he is registered for the draft. (Did the young woman ask for proof of registration before she kissed him?) There is a Spanish language poster in the same kit. It is more direct: it shows a hand signing “John Doe” on a registration card and carries the caption, in Spanish, “What separates the men from the boys?” Contrast the women in the Army recruiting ads on TV: they are tough and

capable during on-duty hours, but acceptably feminine — we see them putting on makeup to go out on a date — once work is over.

This is not just Madison Avenue. One of the things we “need” the military for is to define, and enforce, gender expectations for the whole society — gender expectations that leave no room for gay men and lesbians. Cynthia Enloe, in her book *Does Khaki Become You?*, quotes (p. 153) General Robert H. Barrow, Commandant of the U.S. Marine Corps: “War is man’s work. Biological convergence on the battlefield would not only be dissatisfying in terms of what women could do, but it would be an enormous psychological distraction for the male who wants to think that he’s fighting for that woman somewhere behind, not up there in the same fox-hole with him. It tramples male ego. When you get right down to it, you’ve got to protect the manliness of war.” Having to protect the manliness of war involves elaborate feats of mental gymnastics. Enloe explores how the definition of combat, from which women are excluded, has had to be reworked as the nature of modern warfare changes, in order to preserve the myth that fighting is something that only real men can do. She describes (p. 123) the way in which gender-integrated anti-aircraft batteries were set up in Great Britain during World War II: “Women were assigned to fire control, searchlight operations, targeting and hit confirmation. An ideologically nervous British government defined these artillery women as ‘non-combat’ personnel. Men standing next to them, but assigned to *firing* the guns, were designated and ‘combat’ personnel.”

Why is this kind of somersault necessary? Because we define masculinity in terms of violence, and we need violence to maintain an oppressive social system. The identification of masculinity with violence is part and parcel of the military idea. The rhetoric of the current Administration makes plain the connection between possessing and using military might and the masculine ideal of personal worth. Standing tall, they call it. It is the very same masculine ideal that underlies the murder of gay men and the rape of women by sixteen- and seventeen-year-old males who want to prove they are not gay. And the willingness of juries to let them off demonstrates both that the proof is accepted and the superior worth of straight males is guaranteed. We wrap this whole package up as “traditional family values” to conceal its violent nature. Gay men and lesbians, by providing public proof that there are other workable ways of structuring relationships besides the nuclear family, are a “threat to the family.” We certainly cannot expect to be allowed into the main prop of that structure. The presence of an enormous standing military in the United States is not the only cause of homophobic and patriarchal violence in our society, but its maintenance and glorification are powerful tools for the continuation of that violence.

We should not be misled by romantic visions of ancient Greece and the Sacred Band of Thebes, that army unit made up of male lovers pledged never to disgrace themselves in combat. We are not ancient Greeks, and the Pentagon is not the Sacred Band. The nature of the modern military has as little to do with the warfare of antiquity as modern gay males have to do with slave-owning Athenian gentlemen. To be a conscious lesbian or gay man in the United States today is so subversive of the social system of tough males and dependent females and a properly deferential Third World that it is small wonder we are excluded. For those of us who see that the system is unjust and harmful, our energies are wasted if we restrict them to getting ourselves included. If we’re trying to get into the “service,” we should at least ask what, and whom, we are serving.

Richard Cleaver is an openly gay man on the staff of the Michigan Area Peace Education Program for the American Friends Service Committee. He has been active in the peace movement for more than a decade.

“Speaking Out” is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to “Speaking Out” should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The *GCN* staff collective reserves the right to limit length and number of signatures in “Speaking Out.” The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, *GCN*, 167 Tremont St., 5th Fl., Boston, MA 02111.

Community Voices

take a long look at your lives!

Dear *GCN*:

Due to my situation within the penitentiary (doing ‘penitance’?) and being known as a true homosexual, I’m not allowed to be in the ‘general population’ here inside, or to use a typewriter. I for one see the manipulation game but don’t let it play on my emotions.

Being a homosexual inside of prison can be very ominous, especially if we allow it to be. I believe in helping my brothers and sisters but why should I help when you won’t help yourselves. I’m due to be free in eleven months and my journey is already set up, but from the way it looks, I’ll be going from one funny farm to another, ‘outside’. I ask myself, Is there any of my kind left that’s for real and cares for the respect and freedom of the Gay Community?? Brothers and sisters, I wish you all would take a long look at your lives. Your freedom and rights are being taken away every day and you act like you don’t care.

I tried to help a friend out in here, but as it turned out he died before getting out because he had no one out there to help him ‘come out’ to your world. It’s mine too but being behind these walls don’t allow me the luxury of being able to help “one of my kind grow.” I truly hope you will see the importance of action and helping each other out in these times.

Looking for friendship (just like everybody else),
Thomas Peacock
46755
2605 State St.
Salem, OR 97310

a gift of the fairies

Dear *GCN*:

Enclosed is a bumper sticker that I ripped off of a traffic sign at the south gate of Seabrook Station, bearing the slogan “AIDS is a gift of the fairies.”

I don’t know who put it there, but I do know that the traffic island is where Lyndon LaRouche’s supporters stand and talk to people stopped at the lights there. I can’t say that they are responsible, but I wouldn’t be surprised.

Ah, life in a closed-minded small town. I wonder how many people were even offended?
Sincerely,
Debra Knowles
Seabrook, NH

we let them walk over us

Dear *GCN*:

Please forgive me for my neglect in writing you to thank you for the affidavit you sent here about mailing me the *GCN*. Since you sent it I have had no problem getting the paper.

This brings me to another subject that may interest you and the many readers out there. I would like to tell you a little about the Southern Ohio Correctional Facility here at Lucasville.

There is no forum of unity among the prisoners here at all. They fight against each other and not against the administration. The result of this is the fact that the administration treats us like little children. Publications are put through a ‘screening’ committee and if they decide you should not be given it they make you destroy it or send it back. Their reply to you is that the material is too explicit for us to have in our possession.

What really gets me is that if we inmates got together we could channel our anger together and get all this stupid censorship crap off our backs. This also goes for the conditions and treatment of inmates.

Another side of the coin is the fact that the so-called gay population here is as scared of inmates as they are of the administration. They spread further and further apart and the result is that the inmates as well as the guards walk all over us and do with us as they please. I get the feeling at times that gay people really don’t care how they’re being treated. One person has no power to stand up and change things. It takes unity and the strength of many to stand up against the prison system.

But no, they would rather be treated like children, like animals and the scum of the earth. And then we fight against each other with our petty games. It’s a shame that grown people can’t see the way this works and stand together to make our lives better.

What is something is that the administration sits back and laughs at us. They know we’re scared. They know we haven’t stood up together before and probably won’t now, so they have nothing to fear.

Why people have to destroy and hurt each other is a question I will probably never figure out. Still less why we let ourselves be trampled on.

I again want to express my thanks for the *Gay Community News*. It helps me become more aware of the life around me and what to expect. In the struggle,
Dennis M. Dee
177-556
Box 45699
Lucasville, OH 45699

Gay Community News is now in its fourteenth year of publication. Have you subscribed yet? You save big off the newsstand price when you purchase a one-year subscription. (So do it today and don't miss another issue!)

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GCN is published by a non-profit educational foundation

Same Day: Different Gays



Art Lovers Benefit People with AIDS

Boston's second annual ARTcetera auction gained \$300,000 for the AIDS Action Committee's Necessities of Life Program which provides emergency loans to people with AIDS to cover housing, food and medical needs. About 600 people attended the November 8 event, many finding seats on the brick stairs in the two-story, open lobby of Boston's City Hall.

The photo above features Jason Byron Gavan's suite of eight black and white photos of a young man in a bathrobe posed listlessly. The work, entitled "Be Calm," was donated by the artist. ARTcetera '86 included over 400 art works and art-related items, making it the largest charity auction in New England.

The AIDS Action Committee employs a paid staff of 28 people. An additional pool of 600 volunteers provides services and support to the roughly 670 individuals who have been diagnosed with the syndrome, as well as the many others who seek AIDS information.

— Loie Hayes



Lefty Queers Party for Nica

Five of Boston's lesbian and gay affinity groups cooperated in producing a post-Halloween dance party in an effort to "link the gay cause and the Central American cause," according to Debbie Briggs, an organizer of the event and a member of the Red Shades affinity group. The November 8 party raised \$825 to be shared between *Gay Community News* and an as-yet-unspecified campaign to send material aid to people in Nicaragua.

The event attracted about 250 people, including slightly more women than men and a small minority of heterosexuals. Jeremy Granger, a member of Boston's only gay men's affinity group, United Fruit Company, described the dance as "wonderful," an assessment echoed by many party-goers. During the pre-party set-up time, organizers commented on the pleasure of meeting folks from the different sponsoring groups.

Affinity groups are a form of activist organization conceived by anarchists during the Spanish Civil War and popularized in recent years in the U.S. as a part of anti-nuclear and anti-interventionist civil disobedience campaigns. Most of Boston's gay and lesbian affinity groups came together through the Pledge of Resistance, a national network opposed to U.S. militarism in Central America.

— Loie Hayes

Toilet Cop Commits Suicide After Killing Wife

Continued from page 1

"You'll have to leave." "But isn't this a public library?" "If I say you're trespassing, you're trespassing." Gay/Lesbian Advocates and Defenders (GLAD) subsequently brought a suit *Riegle v. Terizzi, Tower, et al. Riegle v. Terizzi* disappeared into legal limbo, But GLAD's other related case, *Doe v. McNiff* (BPL Director), ended with the library paying damages to the defendant in 1985.

For his unconstitutional violation of the First (Freedom of the Press), Fourth (Search and Seizure), and Fourteenth (Due Process) Amendments, Tower was promoted. But GLAD's law suits made the tea rooms too hot for Sergeant Tower and Cockcop Angelo Terizzi who were transferred from toilets to jewelry vice. They began staking out stores on Bromfield Street, where *GCN* offices were located at #22 from 1974 to 1982. Riegle saw them everyday. He would provoke Tower, who had been promoted to lieutenant on October 27, 1980, for his criminal service, by calling him "Sergeant." One day Riegle decided the duo deserved their pic-

tures in the paper. Click! Click! Click! Tower and Terizzi chased the long-legged photographer, running well behing him, huffing and puffing up the stairs. They demanded the camera. (Was their fly unzipped? Was there a grassy knoll we missed? Or had illegal money passed hands? Had they lost their copy of the First Amendment?) They couldn't get the camera which was safely hidden, but the fire at *GCN*'s offices in 1982 took care of the film and many other cameras.

Cockcops don't like their pictures taken; the only picture of Tower in circulation appears to come from invited video cameras. In May 1982, Tower joined another cockcop, Richard Walsh, in raiding an apartment across from the Prudential Center. With television cameras turning for the big bust, they bashed in the plate glass doors of the apartment building and then went upstairs and bashed in an elderly gentleman's apartment. The sex police claimed they had uncovered a massive international, interstate, interurban boy prostitution por-

nography ring. All they came up with were two boys who had gone to an inn in Vermont.

Such abuses by the Vice Squad led Tom Reeves, gay activist and co-founder of the North American Man/Boy Love Association, and others to organize People Against the Vice Squad (PAVS). In 1982 the Squad was squandering about seven million dollars in attacking prostitution, pornography, homosexuality, lewdness, public sex, busts on bars (almost exclusively gay), baths and gambling. (Vice did not include rape, child abuse or drugs.) During the 1982 Lesbian/Gay Pride Week after a community Speak out on Erotic Liberation at the Arlington Street church, there was a massive march to Boston Police Headquarters demanding "Sexual Freedom Now" and "No More Sex Police." The first demand of the People Against the Vice Squad was "the IMMEDIATE ABOLITION OF THE VICE SQUAD." The address of PAVS was listed as 22 Bromfield Street.

The March against the Vice Squad took place on June 24,

1982; on July 7, 1982, the *GCN* offices, *Fag Rag*, and Glad Day Bookstore were incinerated. A disgruntled policeman, Robert Groblewski, who was upset about cutbacks in the police budget, had joined with disgruntled firemen and a team of professional arsonists to demonstrate how badly the city needed police and firefighters. They torched over 200 locations. The Boston Police detectives in charge of investigating arson were vice cops whose demonstrated incompetence and/or honesty had led to their being buried in an Arson Squad which tried never to bring in convictions.

Richard Walsh and Angelo Terizzi were both pall bearers at Detective Tower's funeral. They were joined in carrying their buddy's body by Joseph Saia, once District One commander, whose retirement (like that of his father) has been linked to the Anguilo organized crime investigations in the North End. The Boston *Globe* claimed November 1, "Dead officer not part of FBI probe" and "Detective's death seen as

unrelated to FBI's probe." And October 31, a police spokespersons told the Boston *Herald*, "emphatically that the tragedy was not related to a[nother] federal probe into police department payoffs" from gay bars. The TV evening news carried similar denials.

You may wonder, since the FBI probes are partly secret, how everyone can be so emphatically certain? The common understanding is that the Boston Police Department is the most corrupt in the world, and within the department those charged with "vice" are the most debased of all.

In commenting on the "fatal tragedy," I would emphasize six points:

1. Corruption inevitably accompanies efforts to use sumptuary or consumer laws against sex, alcohol, pornography, gambling or drugs. COYOTE (Call Off Your Old Tired Ethics), a prostitutes' group, calls for the abolition of all prostitution laws. If you don't like gambling, sex, pornography or drugs, don't use them. When someone tries to *force* you, try self-defense first, friends second, police last. Regulation and "legalization" as in Holland work better than prohibition so popular in the United States, but abolition of prohibitions does more to prevent "abuse" than any other measure.

Continued on page 11



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Softball Team Presents Different Kind of Fundraiser

Machos Transform Into Matinee Idols

By Michael Cain

On Nov. 13 and 16 the Paradise softball team will present "The Guy," a musical parody of the movie, *The Fly*, a benefit for the AIDS Action Committee. I spoke with three members of team: Jeff, Wes and Jerry.

Michael: This is the fourth year you've done the show. How did you get started?

Jeff: The ten softball teams in the league all have fundraisers for the league once a year, an auction or a pie-throwing or something, and we wanted to do something different.

Michael: But this year it's a benefit for the AAC, right?

will be at 7:30 p.m. Tickets are available at the Paradise.

Michael: Tell me something about the show this year.

Jeff: Every year the Andrews Sisters open the show. It's an upbeat number and it gets the crowd going. There are eleven numbers in the show this year; most are only two minutes. The longest is the medley, which I started [including] last year. It's about five songs. I take some of the more talented members of the cast for it.

Wes: Was I surprised when I saw it last year! It was really something.

you into a woman.

Jerry: Some of the people, you put a dress on them and it's amazing what happens.

Jeff: And it's hard to bring out the comedy in people at first, although most people can do it better than they think. They just need a little encouragement.

Wes: The people who fight it most enjoy it the most in the end.

Jeff: One particularly quiet guy I asked to do Ethel Merman last year because I knew he had it in him...

Wes: And you should have seen him on stage! He was great!

Jeff: Some were so hesitant, but

I passed by three or four stores. I wanted to go in, but I thought, 'No, I can't.' I finally went to Woolworth's and there were six detectives right at the pantyhose. I couldn't carry thirteen pairs, so I had to make two trips past the detectives.

Jeff: Last year we went to Morgie's [Morgan Memorial, a thrift store] to shop. At first they were freaking out, but then they got into it. "Look at this dress!"

Michael: Tell me something about the team.

Jeff: There are 16 of us, but some are not on stage — they may have a little stage fright.

The practice season begins in April. We're always open to new members. Last year we invited people to join us for the volleyball tournament to build up a relationship and perhaps get them on the softball field. That's one nice thing about the group, it's more than a team, it's like a family.

Michael: You play volleyball too?

Jeff: There's only a single tour-

namment, the first Saturday in February. We practice in January.

Michael: Do you get much of a straight audience playing on public fields?

Jeff: A few. We used to play at Roberto Clemente Field at Fenway, and there were a lot more.

Michael: How did they react?

Jeff: They didn't seem to notice. My mother came to a game and said, "You know, you really can't tell."

Wes: Have you found someone to videotape the show this year?

Jeff: Not yet.

Michael: The other shows are on videotape?

Jeff: The first two were taped; last year there was a technical failure and it didn't turn out.

Jerry: This is my first show. I've only seen a videotape of the earlier shows, but I laughed so hard I cried when I saw it.



Paradise softball players in the cast of "The Guy"

Jeff: Yes. One of the guys on the team died this year, so we decided to dedicate the season to him. I was close to him, so putting on this benefit was very important to me. He was very talented, so although he was only in the show one year I felt he added a lot.

Michael: Which show was that?

Jeff: The year before last we did *The Unnatural*, based on the Robert Redford movie. Last year he wasn't supposed to be in the bar because of the smoke, so he wasn't in the show. It's interesting, it seems like he was always there at practice, although he didn't actually play that many games...

Michael: I understand the benefit is sold out.

Jeff: Pretty close to it. Some of the AAC's tickets may not be used, so there may be some available. We've added another show Sunday because there have been so many reservations. That

Michael: Where do you get your music?

Jeff: The songs are drawn from everywhere. I try to have some current popular songs, some older material like the Andrews Sisters, and also what I call a "tough" song, such as those of the girl groups of the '50s, although this year an Aretha Franklin song is passing for that.

Michael: what kinds of difficulties do you encounter?

Jeff: "Spikes to Heels" [the first show] was the hard one. People said "I'm not putting on a dress." They had to realize that putting on a dress does not turn

right after the show, "Could I have bigger breasts next year?"

Jerry: This will be my first time in drag.

Wes: I don't believe it.


Jeff: The first year we did the show the manager was a little hesitant about the idea, but he ended up building the set for us, didn't he?

Wes: One guy would cut out dress ads and put them on his refrigerator. He chickened out, though.

Jerry: [he is sorting the fishnet hose he has just purchased for the cast] I had a lot of anxiety deciding where to shop for these stockings.

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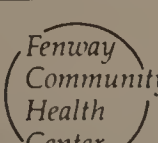
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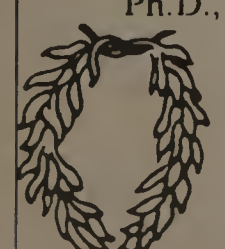
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Gender-bending Comes in All Kinds of Drag

By Loie Hayes

Remarkably queer Provincetown becomes queerer still every October when the heterosexual cross-dressers come to town for Fantasia Fair. Boston's Human Outreach and Achievement Institute sponsors two weekends full of seminars and socials for the Fair's participants. This year roughly 125 people registered; perhaps 90 percent were straight men, though a number of cross-dressers' wives also enjoy the festivities and educational.

To the queer folk who live in P'town year 'round, the het cross-dressers are just one more aspect of the diversity they value. Paul Moore, a gay man who entertains in drag as "Constance" at the Crown and Anchor Inn, says he has "a wonderful time" during Fantasia Fair. Jean Green, president of the Provincetown Business Guild, hosted the opening event of the year's Fantasia Fair and enjoyed getting to know "the wives and many of the men."

While cross-dressing is a long-standing tradition among gay men and lesbians, there is likewise a history of

antipathy between butch and sissy, dyke and queen. Professional drag queen Paul Moore speaks of his life in the gay community as sometimes "hard": "When I meet a man and tell him what I do [for work], he usually doesn't want anything more to do with me. He's on some masculine trip." Moore says that when he's in drag he "gets along better with lesbians, than gay men." Until the last few years, many lesbians also disdained drag queens. Some women believe queens are making fun of stereotyped and oppressed women. Queens today are quick to assert that their impersonations are theatrical appreciations of strong female characters, not catty put-downs.

There's no currently popular word for women who impersonate men, but that hasn't stopped women from doing just that throughout history. The tradition extends from the women who went to war as "male" soldiers, to butches who lived as "men" with their femme lovers, to dyke gender-benders of today wearing crew-cuts and motorcycle jacket. Like the gay male clones who've found

a safe, albeit macho, style to affirm their homosexuality to people they pass on the street, the dyke dress code of denim, flannel and leather allows women to signal they too are members of the "invisible" minority.

But what about the queer women and men who don't like denim and the macho look? Femme dykes complain that they're not taken as seriously as butches and drag queens still get the brunt of patriarchal hatred for the man who flaunts his femininity. The essays collected here address gender and appearance from a variety of perspectives: boys who like to wear dresses, girls who can't seem to look like lesbians, butch dykes yearning for their femme selves and "leather queens" enjoying the gender fuck implied in that composite. We all write about the queer exceptions to gay, lesbian and heterosexual rules.



Dykes just want to have fun.



Casual drag for an evening



Marilyn (left) and Paul Moore as "Constance": the pleasure of Provincetown's diversity.



Put on your leather and ride this one.

Elegant Gender Fuck: Pearls and a Beard

By Read Weaver

I've long aimed for a certain understated elegance of my drag — a Gibson Girl blouse and victorian walking skirt; a split skirt of taupe linen with a coordinated raw silk jacket; or even my tweed cape, equally suitable for an afternoon in the fall woods and for opening night at the symphony — giving me the name Prudence among my friends. (Prudence, however, is beginning to find a certain virtue, or at least an entertaining vice, in viscose and lame.)

My drag has always been gender fuck — a navy skirt, a white blouse, and a full beard is my notion of dressed to the nines. Politics has had a lot to do with it: letting the straight boys know (especially the liberals) that I choose to look like this, that my swish isn't some congenital deformity, is pretty powerful stuff. Someone accusing me of effeminacy is simply laughable when I'm in my crimson silk tea frock.

A friend is doing drag right now for the first time, and I'm remembering what it was like for me. I was in my own apartment, with no one there, with the curtains drawn, and I was quaking in my pumps. (It was my roommate's mother's sweet sixteen party dress — full-length black velvet with short puff sleeves and buttons down the length of the front.) I loved it, don't misunderstand, but it was thoroughly terrifying. I knew I must be doing something dreadfully important to feel this strongly. Larry Mitchell (in *Faggots and Their Friends Between Revolutions*) says "There is more to be learned from wearing a dress for a day, than there is from wearing a suit for a lifetime."

The politics of drag is more of an undertone when I dress up nowadays; I think more about creating the drop dead ensemble for a party or about the feel of china silk as it glides along my thighs. But however much pearl drop clusters accentuate sensuous earlobes, no one can spend an afternoon in stiletto heels without some idea of how men make women helpless. Straight men's loathing of women is clear in their loathing of men who wear women's clothes.

Femme Condemned to Eternal Cuteness

By Ellen Herman

No matter what I do, lesbians who don't know any better assume I'm straight. This isn't pure speculation on my part either; I've often been told as much. 'Oh, isn't that cute. A straight girl trying to look like a dyke.'

It's true. I've tried every trick in the book. I was absolutely the first on my block to buy a leather jacket. I have a classic collection of men's tuxedo vests to rival anyone's. For years, my hair was shorter than short, I wouldn't have dreamed of wearing a bra, shaving any body hair, or wearing a skirt. So how come I couldn't seem to look like a lesbian?

Lesbians are actually the least of my problems. Men are the real issue, even in unlikely situations. At a party I attended recently to benefit a gay organization, a straight man (I'm convinced he was the only straight person in the whole place) chose me out of at least a hundred lesbians and tried to pick me up. He thought I was fair game even in a place where he could have safely assumed that every woman was a lesbian. Now that's discouraging.

The harassment gets worse in more public places. Whistles, gestures — you name it — I've heard it coming in my direction on the street. Even wearing my toughest denim jacket, hiking boots that weight ten pounds each, and the meanest scowl I can muster doesn't seem to dent the sexist idea that women are public property. It has occurred to me that looking straight probably minimizes my chances of being queer-bashed. Still, looking this way gets you one kind of violence; looking that way gets you another. It's all going to do damage.

I'm not sure what it means that I look straight, and I'm

confused about what a lesbian is supposed to look like too, but I do know that not looking like one has made me hesitate to use appearance as a way to categorize people. I'm not quick to jump to conclusions about who is gay or straight or anything else based on clothing style, hairstyle, or makeup style. I'm fond of lavender t-shirts too, but they have never seemed like the sure signs of a secret society to me. Too many two-year-olds I know wear them.

In the past year or two, I've noticed other lesbians experimenting more with appearance. Fashion trends that would have caused serious political discussions a few years ago are tolerated, even celebrated, now. The truth is that I miss the political discussions, but new ideas about what lesbians can look like have made life easier for me, and a lot of other women too. It's almost as okay now to "dress up" as to "dress down." You can wear sparkly blue eye-shadow and black panty hose, even confess to having your hair permed.

In this society, where gay men and lesbians are forced "to pass" everyday, lying about who we are in little and big ways, looking straight is not usually considered a problem at all. In the past, looking straight felt like a lie to me, even if it was a comfort to my mother. I don't care much anymore if my appearance gives people the wrong idea. If I want someone to know I'm a lesbian, I just use the words to say so instead of depending on my appearance to do it for me. I don't often wear tuxedo vests these days, and my hair is longer than it used to be. But it's still a matter of honor with me that there are no dresses in my closet.



Drag as Revenge

By Marcos Bisticas-Cocoves

I appeared in the doorway. I featured a black satin dress, knee length, spaghetti straps, cut tight to the body, very Marilyn. I was drenched in a rhinestone choker, rhinestone earrings, rhinestone rings, bracelets, pins, I was very nearly a rhinestone myself. I had pulled back my shoulder length hair, and combed it out like a cumulus cloud. My makeup was truly loud: red red lips, raccoon-like eye-liner, blush for days. A red plastic rose was clenched between my teeth. I was holding the handle of a horsewhip in my right hand, the tail over my shoulder twirling the tip of the tail in my left hand. I swayed my hips to the rhythm of the whip.

The room was silent, truly awestruck. I was, without a doubt, the most beautiful boy at my high school graduation dinner.

Dressing well is the best revenge.

Drag is fun. That's why I do it. But there has always been a vindictive edge to my drag, along with the celebration. I give straight people their nightmare: a womanish man. It shocks them — I do the unthinkable. It scares them — I do it so well.

If I were nicer, I'd call it consciousness raising. But I do it for me, not for them. I do it to fuck with their reality. I do it to give them back a little of what they have given me. I do it on my terms, and at my time. And my time is usually the worst possible time for them.

When I was sixteen, I got a scholarship to a small alternative high school. The other students there thought they were revolutionary because they wore torn jeans and played their stereos real loud.

I wasn't completely out, but they harassed and threatened me simply because they assumed I was gay. The faculty was tolerant — of the student body's bigotry. The headmaster was more than friendly with the female students, but tried to prohibit my friendships with older gay men.

Nearly two years later, the day of my graduation dinner, something snapped. I was sick of that school, its phony "alternatives," and its repressive tolerance. I decided to spit at its conventions, starting with dinner that night.

I ran up to my dorm, showered, and shaved my beard and my legs. I ran down to the women's dorm and borrowed clothes and makeup. I ran up to the barn and got the whip. And I transformed myself.

Down in the main building of the school, people were sitting down for dinner. In the center of the dining room was a long table draped with linen. At its head sat the headmaster. Around the table, arranged like neat little packages, were the graduating students — boys in suits, girls in dresses. It was all so polite. The meal began, as usual, with a moment of meditation. I made my entrance into that silence.

Near the door was a student who had never seen me without a beard. She gaped at me, and asked the person next to her "Who is that woman?" When she realized who "that woman" was, she started chanting, quietly, "Ohmygod, ohmygod, ohmygod. . ."

Pretending I had hips, I sashayed past her to the headmaster and threw my red plastic rose in his lap. Then I slinked over to my waiting seat, cracked my whip, set it against the table, and sat down, the perfect lady.

Traditionally, the climax of these dinners would be a series of speeches, by the headmaster, about each graduating senior. Don't you know he started with me. Standing behind me, he said he should've "expected this" from me.

Well, I looked back to flash him some attitude, and what did I notice but this yellow tie. Thank you, Jesus. I reached around, grabbed him by his gaudy tie, slowly pulled his face to mine, and kissed him.

Well, honey, so much blood rushed to his face I am sure his feet fell asleep.

I don't do as much drag as I once did. Straight people aren't that scandalized anymore. They're *entertained*.

But drag hasn't totally lost its capacity to shock. There are certain kinds of respectable faggots and dykes that are just like straight people. They say it all the time: "We're just like straight people except for what we do in bed." You've probably met them: they're the ones talking about "human rights," not gay liberation. And they *just can't stand* a pretty man in a lovely frock. Or street people. Or anybody who isn't just like a straight person.

Who knows where I'll show up in a dress next.

Leather Queen Becomes the Man of His Dreams

By Michael Bronski

Several years ago, when I first began getting assignments to review theater for the *Boston Globe*, I had to cover *Evita* at a suburban theater. Lacking a car, I prevailed upon my friend Bruce to take me there on his motorcycle. It was a crisp night and I bundled up in my heavy, polished, black boots and my black leather jacket, over my shirt and tie. Just as we were about to take off for the theater, I had a sudden revelation, a sense of *deja vu*: this was my high school dream come true.

Here I was writing professionally for a major newspaper, covering theater which I had always loved, riding on a motorcycle behind a very attractive man, and perhaps most pleasing of all — or at least the icing on the proverbial cake — dressed in leather. When I recounted this story to a friend a few days later, he was quick to point out that I was only the third stringer for the paper, that the show was a tacky bus-and-truck production, that the cycle was a rather diminutive Japanese model and that the man was straight. "All true, perhaps," I replied, "but my leather was real."

Part of the process of growing up is discarding some of our childhood desires. I have pretty much given up the idea that I can be lovers with Richard Chamberlain — I may reconsider if he ever decides to come out, but that doesn't seem very likely. But an even more important part of that process toward maturity is to remember, seek out, and claim those youthful dreams.

From my early childhood — at least five or so — I can remember being turned on by men. And while it was men in general who caught my attention, I felt a particular thrill around very butch men. Actually "butch" is a '70s term, back in the '50s the men whom I was attracted to would be called hoods: James Dean, Marlon Brando in *The Wild Ones*, guys with black leather jackets, motorcycles and motorcycle boots, greasy jeans and a flip rebel attitude.

Needless to say I had no real, physical relationship to any of these men, or the objects I associated with them. My family was poor but with middle class aspirations: black leather, motorcylces and filthy jeans were not in their vision of how my life would evolve. Neither, obviously, was my being a homosexual. But these butch men gathered in my mind, my fantasies, my erotic revelries — especially my erotic revelries. (Before the age of 12 "erotic revelries" means day dreams. After that age it means images that flooded my mind so vividly that I felt I was drowning in desire and lust while jerking off.) The men may have been beyond my reach, but they were nonetheless inside of me.

Even if circumstances has been different I don't think I would have been much of a candidate for a homosexual motorcycle gang. I was a studious child, with friends, but quiet: not the sort that got beaten up and called "faggot"

Continued on page 11



"David," a.k.a. Susan, putting on the butch.

Six Feet Tall . . . and Female

By Miranda Kolbe

The day had been long and I was tired as I pedaled my bike up the hill toward home. All around me cars were pulling out, drivers opening their doors, jamming on the brakes, honking their horns — all in all acting like a flock of tamed geese, flapping their clipped wings and spinning.

Through this maze I was trying to concentrate on where I was going, avoiding potholes and glass on the road, so it's little wonder I didn't notice two kids on a skateboard coming down the hill towards me until they were almost at my side. Then I felt a hard THUD against my arm, and heard their voices grow louder, not softer as they grew farther away: "Look where you're going! Hey, what'd you think you're doing? Hey, ASSHOLE!"

I stopped, turned around and waited as they headed back up the hill, still yelling and geared up for a fight. When they finally got to me, I asked them why they hit me. I watched as their expressions changed from anger, to surprise, to disgust. "She's a *woman*," one said to the other, "Forget it." They wheeled back down the hill, my "but that's not the point," lost among the anonymous steel of the cars.

Admittedly, this incident is far more dramatic than the typical, over-the-counter "Sir" that I get more or less every day. However, it does help [illustrate] a benefit, of sorts, to my appearance. I remember a friend telling me a story about being with a male friend (call him "Sam"), walking down the street and complaining about the looks she got from other men. Sam said, "Yeah, but look what happens when I catch another guy's eye." He proceeded to pick out a kid standing against a wall and looked at him, keeping his expression even all the while. The kid stared back, holding his gaze. Then the kid shifted, stood up from the wall and faced Sam directly. Sam looked away. He said, "If I had stared about thirty seconds longer, there would've been a fight."

When I first heard this story I didn't think much of it, except to toss out some comment about the roosters and cocks (I was going through a bitchy phase). But now that I've experienced it several times for myself, that look seems incredible to me. There is no female equivalent, at least that I can think of.

Despite insights like this, I don't generally go around trying to get the male view. My "drag" has been, up to now at least, unintentional. I'm six feet tall, and invariably wear pants, a t-shirt or sweater, and sneakers. I've always dressed like this and never had cause to give it much thought until, about four years ago, when I cut my hair short and people started to confuse me with *him*.

On bad days, my "male look" still has the power to kick back all my old junior high feelings of being ugly, out-sized; my feet swell, one hand becomes two, and I ask myself, "What have I done to my hair?" All of the rationalizing and feminist theory I can summon up make no difference. I want to go somewhere to hide.

I'm not entirely sure why being confused with a man has this effect, but I suspect I still carry with me vestiges of the coming-out-year I spent in the library, reading Radclyffe Hall, D. H. Lawrence and the like. The image of a man trapped in a woman's body was grotesque and terrifying to me; no matter how strong my feelings for other women were. I knew I didn't want to be that.

Of course, there's also the fact that I, and I suspect most other women in this culture, would prefer not to go through the day with the intense body awareness that being called Sir evokes. I don't care how many times they've read *Fat Is a Feminist Issue*.

Strangely enough, I find myself attracted to other lesbians with androgynous looks, or, if you prefer, butchy. They seem strong to me, and I like that. But when I cross over, unwittingly, I've gone just a bit too far. I want to go back, and fast.

Fortunately, because I've grown fairly inured to it by now, and because I've thought about it a lot, most of the time I can brush off these incidents fairly quickly, laugh with it, or get mad. People are responding to stereotypes, I tell myself. They're not really looking at me.

Lately, there have even been moments, albeit rare ones, when I get a thrill from this unintended masquerade. For example, when I'm riding my bike through the city and a (I assume, het) woman catches my eye and smiles. I smile back broadly, then wait for her to pause, before she looks away. . . .

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Anger Meets Vatican Blast on Homosexuality

Continued from page 1

the bishops should enlist the help of Catholic theologians to clarify teaching on homosexuality, select ministers to homosexuals on the basis of their obedience to the church condemnation of homosexuality, and in no way support any group that may tolerate homosexuality.

• Finally, "In assessing proposed legislation, the bishops should keep their uppermost concern the responsibility to defend and promote family life."

The letter makes two subsidiary points as well:

• In a veiled reference to AIDS, it states "homosexuality may seriously threaten the lives and well being of a large number of

people" while gay activists do nothing.

• "Irrational and violent reactions" to homosexuality are understandable, and are the direct result of acceptance of homosexuality.

The letter to the bishops is part of a concerted effort by the Vatican, and the CDF in particular, to assert theological authority in sexual ethics. This campaign is in part a reaction to the statements of the Second Vatican Council which many church liberals take as a mandate for reform in the church. "The Pope is trying to rein in the U.S. church," according to Gramick, "More bishops speak out on the subject [of homosexuality], there's a great groundswell of movement, and it's one more instance of the U.S. church's development, politically and theologically."

"They're not dumb, they know where things are going [in the United States church]," said Bob Neugent, a priest affiliated with New Ways Ministry. "The hierarchy knows that a positive evaluation of a homosexual orientation would lead to a positive evaluation of its expression."

To counter this trend, Charles Curran was stripped of his license to teach theology at the Vatican-chartered Catholic University on August 18. Curran has argued that contraception, sterilization, abortion, premarital sex, and divorce are not sinful in all circumstances. He has also argued that for "an irreversible, constitutional homosexual, homosexual acts in the context of a loving relationship striving for permanency can in a certain sense be objectively morally acceptable," although "homosexual relationships fall short of the full meaning of human sexuality."

In September, the Vatican ordered Seattle Archbishop Raymond G. Hunthausen to surrender his teaching authority in five areas, including ministry to ho-

mosexuals. On November 12, the National Conference of Catholic Bishops supported the Vatican move. Many consider homosexuality the pretext used by church conservatives to attack Hunthausen, a noted peace activist.

Bill Dorn, a priest at Newman Center at St. Cloud State in Minnesota, was dismissed in October by his bishop because he disagreed with the church's position on homosexuality. Dorn had worked with the Gay and Lesbian Support Group in St. Cloud.

John McNeill recently left the Jesuits after the group's Secretary General ordered him to stop all ministry to lesbians and gay men. McNeill, one of the founders of Dignity, told *GCN*, "I could not in good conscience, give up that ministry, and so I left." The Secretary General's action was prompted by the CDF.

McNeill said that the Vatican's actions towards him, Hunthausen, and Curran are "all of a piece." "There's a real panic in Rome that the whole American church is out of line, that it's going into schism over sexual morality," he said. "They're afraid their directives are being ignored. They're seriously concerned that they're losing control."

Unlike the Roman hierarchs, bishops in the U.S. have been of many minds on gay and lesbian issues. John Cardinal O'Connor, Archbishop of New York, was the most visible opponent of the recently passed gay and lesbian rights bill there.

Yet Archbishop John Quinn of San Francisco has called a gay or lesbian sexual orientation a "building block" to spiritual fulfillment, and has urged gay men and lesbians to respect their "inner secret core." Milwaukee Archbishop Rembert Weakland has said that God loves gay men and lesbians "as they are."

Reaction among lay Catholics has been mixed. The missive "is a violent, vile document," according to the national president of Dignity, Jim Bussen. Dignity is a group of gay and lesbian Catholics with over one hundred chapters across the country. Despite his objections, Bussen said it is important for him to stay in the church: "The church is made up of more than popes and bishops. For me, it's comparable to people who criticize elected officials but don't vote. You have to stay in the system to make change."

Don Barrington, of the Gay and Lesbian Atheists (GALA), disagrees. Barrington, a former Catholic, said he sees the church as a group of popes and bishops "out to control people. The church has only two reasons for existing: control and money."

In a statement to the press, Ur-

vashi Vaid wrote for the National Gay and Lesbian Task Force (NGLTF) that while the church has a "tradition of compassion, love, and respect for human life," it "has pursued another, darker course: Its history is replete with campaigns of persecution and terror conducted or sanctioned in the name of God. From the Inquisition to its persecutions of Jews and women to its modern day efforts to stifle all dissent, the Catholic Church has contorted the Scriptures to achieve fundamentally political aims."

Vaid called the Vatican's pronouncements dangerous for several reasons: "First, the moralizing of one church cannot be the basis of sound public policy for a nation of diverse religious and ethnic communities."

"Second, the Church goes far beyond mere opposition of lesbian and gay civil rights, it expresses tolerance and understanding for the 'irrational and violent reactions' that calls for these measures have produced.... The Church would rather accept and understand the bigotry of the gay-basher than endorse the right of gay people to live free of fear, prejudice, and violence."

Vaid also wrote, "The Church has the gall to admonish gay rights activists on AIDS when we single-handedly, until recently, waged the battle to secure more research, more funding and compassionate care for all those afflicted with AIDS."

Paul Kawata of the National AIDS Network (NAN) noted that Latinos are disproportionately affected by AIDS, and said, "I'm very concerned that in the Hispanic community, the Catholic Church is a mainstay and that the Hispanic community needs to own the reality of AIDS. But it can't if the church stops them."

No bishop has publicly commented on the pastoral letter as of yet. Dignity's Bussen said he knows of no gay and lesbian group being denied access to church property because of the Vatican dictum.

Neugent, of New Ways Ministry, expects the bishops to "do nothing" regarding the statement. "They will give the Vatican a resounding silence to this letter," and generally conduct business as usual, he said. The National Conference of Catholic Bishops would not comment on the letter.

Neugent said, "All this turmoil may be helpful in the long run. It keeps the issue of gay men and lesbians in the church alive. It forces people to make choices."

He compared Rome's action to similar actions regarding the ordination of women. "Each time they bring it up," he said, "there is a groundswell of grassroots support here."

— filed from Boston



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Gender-bending: Leather Queen Enjoys the Contradictions

Continued from page 9

on the playground. More likely I got called "faggot" behind my back. And the fact of it was that I was always a little frightened by men, always felt at something of a disadvantage. I felt different — not particularly inferior — but set apart.

During high school I identified with beatniks (whom I viewed as intellectual hoods) and revelled in the knowledge that some of them — Allen Ginsberg, especially — were forthrightly homosexual. On my own in college (sort of, there was no money to go off to school so I lived at home and paid my way through a state university) I identified with hippies and thrilled to Peter Fonda and Dennis Hopper in their leather in *Easy Rider*. I was out and meeting other gay men, dressing as I liked and feeling for the first time like a complete person. My notions of what it was to be a man, to be a homosexual, to be a social and cultural outlaw, were all coming together. And I can remember the first time I put on a black leather motorcycle jacket: this was it. I had finally become all of those men I was afraid of, all of those men I had desired in my dreams, all of those men who were always beyond my reach. To paraphrase Pogo: I had met the sexual object and it was me.

Wearing my leather jacket — and whatever else I decide upon — is more than a sexual thrill, it is an identity. I love going to the opera or the theater and standing out as a

leather queen. (I'm sure people know I'm a leather *queen* because I sure don't pass as the 24-year-old Marlon Brando.) The same goes for when I go out cruising, whether it's in the leathery Ramrod, the D-list Playland or the muddy Fens.

At its most basic, my desire for leather is based on this feeling of being an outsider. It was the same feeling that drew me to the beats, the hippies, the women's movement, SDS and gay liberation. Wearing leather was my coming to terms with being a rebel, a man who loved other men and who had to stop *feeling* different and start *being* different. It was an outward sign of self-invention. Gay men and lesbians learned a long time ago that if you don't invent yourself and be who you have to be, someone else — be it parents, school, church or state — will be more than willing to do it for you.

Butch Dyke Does Dolly

By Loie Hayes

I was so butch when I was first coming out, I thought being "women-identified" meant acting like a swishy gay man. Though dykes were the objects of my desire, the only attitude I knew to communicate "queer" was "queen." I was actually a little embarrassed when hanging around with the few gay men I knew: I wanted to act more

stereotypically faggy than they did.

I grew up 100 percent tomboy and have been mistaken for a male frequently in my life. During a high school theater production I was thoroughly embarrassed when the director cast me in a male role. Of course after I started wearing my hair short, the instances of people calling me "sir" multiplied.

The exhilaration I felt coming out was in large part characterized by the self-love that came from seeing women in general, and myself in particular, as sexually desirable — and sexually autonomous. My female body, which had been a source of shame, confusion and victimization, suddenly felt like a place of power and pleasure. I also felt considerable relief knowing that I could pull off a dyke image much easier than the model of hetero-femininity.

I still do battle with het expectations — the people who call me "sir" are only a minor irritant compared to my own internalized self-doubt. Walking with my lover in cold weather I'm aware that our coats add to the likelihood that many people passing us assume we're a het couple, and specifically, that my greater height and bulk make me "the boyfriend." Sometimes I actually comfort myself with the physical safety those assumptions provide. The flip side of that safety is my fear of the shock and possible anger those people might feel when they realize

we're both women.

For all my outward dyke confidence, I surprise myself with how often I find myself wishing I had a more feminine — i.e. smaller — body. I don't want to fit into the tiny physical category assigned to the ideal female, but I would like to stop being the object of homophobia on the street. That part of me that wants to "pass" is so completely out-voted by the parts of me that like wearing "boy's" clothes, I'm not about to don heels and nylons and bras and power suits. What I have begun to do, for a change, is to let myself play with feminine images more.

This Halloween, as I got myself some eye shadow, a wig

and the biggest bra I could find, I began to know the pleasure drag queens feel. My imitation of Dolly Parton was hardly thorough (I would have loved to lipsynch to "9 to 5") but it did shock friends who never dreamed I'd have "the tits" to do it.

I love to think of the dykes who have gone out in male drag replete with mustaches and sausages stuffed in their jeans. Maybe next Halloween I'll be brave enough to try that. For this year though, I'm keeping my poster of Dolly on the wall — and joining a basketball team. I want to see what power I can tap in my celebration of tits and hips and height.

Toilet Cop Craps Out

Continued from page 6

2. Lesbians and gay men have been particularly abused by police. In 1969, the Stonewall faggots responded to police violence with self-defense, but the problems of police abuse remain. The police like to attack lesbians and gay men because they believe we won't fight back either physically or politically. By contrast they work closely and easily with organized crime, whose major operation has been gambling, because the gambling network has a lot of power and a lot of money.

3. Police and district attorneys (D.A.s) love to use wars against drugs, crime, sex to gain populari-

ty and to cover their intrinsically corrupt operation. The current war on drugs and the war against pornography have been undertaken to disguise the corrupt motives of the warriors. For instance, the federal government has rung up the largest debt in history. Most of that money has gone to military contractors, who would go bankrupt were peace declared. Burdened with such unjustifiable military expenditures (more than was spent in all of World War II) and an unbearable national debt, President Reagan launches a war on drugs while his Attorney General goes after sex. The more corrupt a D.A. or police department, the more wars they launch against child prostitution, drugs and pornography.

4. Police are totally out of control. Officers like Dan White and Walter Tower should never be allowed to carry guns. Indeed we'd do well to remove all guns from police. But in the meantime, civilian review boards are desperately needed. Police resist them because they have a lot to hide.

5. Dan White and Lieutenant Tower killed themselves because they could not cope with their own homosexual feelings. A policeman's greatest fear is his love of other men. Most policemen are gay, but many fear to act on their love. Instead, they love to hassle queers because our love is their greatest desire written in flesh. Dan White killed Harvey Milk, his gay nemesis, but when his homoerotic feelings continued, he had to kill himself. Likewise, Tower could work easily in the toilets with gay men because he himself was gay. He tried to live the straight life: only married a few months, he and his wife had dug a swimming pool, remodeled their new house and were last seen alive polishing their second car. Like Dan White, Tower had trouble keeping the cock hard for suburban life. He'd flashed it with too great a joy in too many toilets.

6. Finally, we cannot say, "Let them rest in peace," because among the pall bearers were other toilet cops. When are they going to explode? Who will they kill in the process?

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Foster Panel Proposes End to Anti-Gay Policy

Continued from page 3

nice to see them address the fact that gay and lesbian kids are best placed with gay and lesbian adults to work around issues of sexual identity."

"It would also be interesting to see them address issues of sexual abuse—particularly of girls—in heterosexual homes," said Holmes. "[such abuse] creates the necessity of having large numbers of women and or gay men available for safe homes without the threat of sexual abuse." Mostly

I'm pleased with the policy," she added.

A previous draft of the recommendations

The sub-committee's proposal was preceded by an October 16 draft which addressed more explicitly the history of the conflict surrounding lesbian and gay foster parents.

"A tremendous amount of controversy was generated in May 1985 as a result of unwarranted media attention that was focused

on the placement of two foster children with an openly gay couple, and their subsequent removal," began the introduction to the recommendation. "On May 24, 1985, the Executive Office of Human Services issued a statement outlining the Commonwealth's new policy on foster care placement, [which stated:]

This administration believes that foster children are served best when placed in traditional family set-

tings.

In *exceptional* circumstances it may be necessary to place a child in a non-traditional home — that is, with an unmarried couple or single parent. Any such placement will henceforth require the prior written approval of the Commissioner.

No placement in a non-traditional setting will be made, however, unless it

can be clearly demonstrated that there is no traditional family setting available, or likely to be available, for the child in question."

The introduction continued, "The [above] policy has been repeatedly attacked and condemned as discriminatory, unrealistic in light of available placement resources, and not rooted in the 'best interests of the child.'" The introduction also included a quote by the Chief Justice of the Massachusetts Superior Court condemning the DSS policy.

"Far too much time, energy, and resources have been spent in both attacking and defending the May 24 policy," concluded the introduction. "Continued focus on the merits of that policy would be both unnecessary and unproductive, given that everyone involved in in agreement on the basic principle underlying foster care placement, and that there are many more compelling needs in the foster care system which must be addressed."

The actual recommendations of the October 16 draft are similar to those presented November 12.

History of the commission

While reviewing the policy for foster home placements has been one of many aspects of foster care discussed by the commission, many activists and a few members of the commission believe that its formation was directly related to controversy surrounding lesbian and gay foster parents.

The commission might have existed without this controversy, said commission member David Tibbets. In November 1984, the legislature recommended that such a commission be formed. But it was only after six months of media attention to lesbian and gay foster parenting that action was taken on this recommendation.

"The placement policy generated real interest and focus into the problems of foster care. It is unfortunate that it took a negative experience to focus needed attention on the foster care system," said Tibbets. "I [hope] that a lot of folks involved in this issue like Donald Babets and David Jean — who have become martyrs in this case — hold their heads high knowing their involvement made things better for foster kids."

Correction

In a GCN story of Vol. 14, No. 16, "Investigation of CDC Management Begins," the Institute of Medicine of the National Academy of Sciences was incorrectly identified as the Institute of Science. We regret the error.

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No pets, smk, drg, min alc. 12 steppers
esp O.A. welcome. Susan 623-3376. (18)

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LF inepd, resp 30 yr old w/3 cats seeks
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Portsmouth. Cathedral ceiling,
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siderate & respect privacy. Call
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LF professional, late 20's & friendly
pooch seek L to share lovely JP house.
Yard, d/w, w/d, prkn, nr T. Must be
clean & resp. No smokers or cats.
\$400+ low utils. Call 524-0413 eves. (18)

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Bi-F offering free room to same. Fur-
nished beautiful apt near Cinti. Willing
to share my good fortune & best of both
worlds, just move in. Write: 4310
Batavia Meadow Dr, no. 7, Batavia,
Ohio 45103. (18)

MISSION HILL 1 prof M seeks 1 prof M
or F to share 3 bedroom apt in 2 family
house. Quiet neighborhood, garage
space incl. \$375 mo avail Nov 1. Call
John 277-1915 eves, keep trying. (19)

2LF seek 1LF to share JP home. Near
Arbor & T. Must be responsible & neat.
No smoking, pets. Avail. immed.
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(18)

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house with 2 LF. Wood stove, w/d, base-
ment, yard, dog ok, no cat. Great for
Lesbian couple or single. \$400 +. An-
drea 661-3107 or Deb 868-0011. (19)

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\$205 +, .50 feet to laundry, grocery, w/ 3
grad students (2 F, 1 M). Bwn Central &
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Ride needed for 1 to Ellsworth area,
Thurs., 11/27, and for second
passenger, Fri., 11/28. Return to
Boston, Sun. 11/30. Julie 625-8013, or
Loie 426-4469. (C)

ORGANIZATIONS

D.O.B

Support organization for leabians, 1151
Mass Ave, Camb. OCBC. Raps every
Tues, Thurs at 8:pm. Special raps for
35+, parents, ynger women, baby
boomers, singles, coming out, issues
forum. All 8pm. Monthly events, outing
club, library. Info: 661-3633. All women
invited to participate. (V14.35)

BLACK AND WHITE MEN TOGETHER

Multiracial group for all people. Call
(415) 431-1976 or write BWMT, suite
140, 580 Castro St. SF, CA, 94114.
(V14.15)

LESBIANS

Are you lesbian, Bisexual or unsure?
Looking for a group to go to?
Come join us at BAGLY.
Call Tony, 497-8282 (V14.32)

PROJECT TRUTH/FREE WILL

Info packet on police abuse of gay
teens, and ways it can be stopped. 1 yr
membership \$20. Info \$2 (for postage &
printing) to: Project TRUTH/Free Will,
PO Box 244, Paramus, NJ 07653-0244.
(14.9)

GAY, LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities in-
clude religious observances, potluck
dinners, discussions, folk dancing, etc.
For events, check GCN calendar. Call
(617) 782-8894 or write PO Box 11, Cam-
bridge, MA 02238. (V14.35)

MAN/BOY LOVE

A support group for intergenerational
relationships. For more information
send \$1 to: NAMBLA-GCNAD at 537
Jones ST. NO 8418, S.F. CA 94102 or PO
Box 174, New York, New York 10018.
(V14.23)

CONCORD MEN'S GROUP

A support group in Central N.H. for Gay
and Bi-sexual men on Fri. at 7:30 pm.
For more info, call Gay Info-line of N.H.
at (603) 753-9533. (V14.18)

COMING OUT!

What kind of support is available?
What's needed? How to start getting
it? What could prisoners be doing
(inside organizing and after they're
out!)? Ideas?

Send Mike your feelings and
thoughts on everything here from
jobs to friendship to changes in peo-
ple's attitudes toward 'ex-cons' etc.
etc. I'll try to put them all together
and make a story out of them.
Thanks.



FOR SALE

BI-LINGUAL POSTER

To benefit publication of Central
American Women's Poetry Anthology.
By Guatemalan poet Ana Maria Rodas,
trans by Zoe Anglesey, with photogs.
\$6. Granite Press, Box 7, Penobscot,
ME 04476. (22)

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PRISON FIGHT AGAINST THEIR BONDAGE
(Alexander Berkman, Prison Memoirs of an
Anarchist)

GAY PRISONERS & 'PROTECTIVE CUSTODY'

Legal issues & cases around how
to get in and out of PC and
other ISOLATION situations:
write to GCN for 'Prisons
Within Prisons' and we'll send it
to you. (FREE!) (smile)

PAROLE HELP!

Contact Referral Center
assists prisoners in prepar-
ing for release. Takes 3-4
months; costs \$5. Contact
Center Inc., Box 81826, Lin-
coln NE 68501. (good luck!)

FREE 1987 Calendar!!!

A fabulous weekly calendar
book with stills from great
movies that have some sense of
the different kinds of struggles
we all are going thru. FREE to
prisoners from the War
Resisters League, 339 Lafayette
St., NYC 10012

PLEASE SHARE!!!!!!

We are getting a LOT of re-
quests for free subs from some
places which keeps us from be-
ing able to spread ourselves
around! We will stop sending
new subs to Lucasville, Lansing,
Walla Walla, and Salem (OR)
sowe can send some to some
new places. We can't afford to
send them to everybody who
asks and we'd like to spread the
news around. If you can share
and free up a sub, please let us
know. THANKS!



Thanks for the sample issue! It was
great (could you send some old back
issues with more poetry; it rang true)
Also, if possible, I'd like to write so-
meone from your readers. Lloyd
(Sloopy) SCHLEP, CD/42, Box 900
Case 56, Jefferson City MO 65102

I'm from Portland, Oregon and love to
write people, so if there are any gays
or bisexuals out there who want to
give me a chance to get to know you,
please write me. Gary WONDERLY,
400104, Rt 6 Ellis 2, Huntsville TX
77340.

I like reading and writing letters and
I'm pretty good looking! Looking for a
friend. Prefer to write someone in the
free world. Lester T. SMITH,
A-076450—480, PO Box 1500, Cross
City FL 32628

EDWARD LEVENTURE !!!

Recelved you letter and want you to
be my friend and housemate. Dld my
3 letters get thru? Send way to meet
you on release. Tom, Box 3072, Sax-
onville Sta, Framlingham MA 01701

Looking for that special penpal.
Come one, come all, and don't be shy.
(GCN, keep up the good work in in-
forming the public on the critical issues
of our dally lives!) Mike FARMER,
33972, Box 2, Lansing KS 66043

I seek only to find some correspon-
ding friends and nothing more. In-
terests are reading, music and sports.
Howard HUDSON, 143-510, Lucasville
OH 45699



Black-Indian stud, Libra, to be releas-
ed in Feb. 87; call me 'Bay-C'. Let's
get some sexy letters going. Thelma
HUNTER, 904608, Box 535, Jessup
MD 20794.

My hobbies are singing, dancing,
writing, traveling and mature love
making. My Zodiac is Taurus. I'm
looking forward to writing someone.
Shunta McGRADY, Box 09-605570,
PO Box 8540, Pembroke Pines FL
33024.

I won my fight (see Community
Voices, Oct. 12-18) to come back here,
but when I did, my woman turned on
me. Now my life is incredibly empty.
Maybe I'm just a hopeless romantic.
If so, I can't help it, I won't change.
If there's anyone out there who wants
to write, please do. Deborah BAUM-
GARTNER, 04925-018, Box A (C-26),
Alderson WV 24910. (PS — Vicki
Smith in Chillicothe, they won't let
me write you. I will be in touch when
I'm released in June.)



I have experienced the common
Texas unwarrantable search &
seizure and lost my addresses for my
penpals. I hope they will write so we
can 'spend the holidays together'
(smile). Any legal buffs that can ad-
vise about getting seized property
back, please drop a line. Tom
BUTLER, 389367 Ellis II, Huntsville TX
77340.

[PRISONER PROJECT NOTE: ALL
PENPALS SHOULD BE AWARE
THAT CELLS MAY BE RAIDED AT
ANY TIME, SO IF YOUR PENPAL
DOESN'T WRITE, IT MAY BE THAT
HE/SHE HAS "LOST" YOUR
ADDRESS.]

I'm 32, very open-minded, bisexual,
and I like to give love and receive it.
I'd like to write gay, bisexual, and
transsexual guys who want an honest
friendship. Send hot letters to Junior
WADE, 120998, Box 488, Burkeville
VA 23922.

I'm an artist by birth and I'd truly en-
joy corresponding with anyone who'd
like to see some of my work, or just be
friends. [PPN: nice, home-made sta-
tionary!] Donald GREEN, 149828
(5A-256), PO Box 900, Jefferson City
MO 65102.

Openly bi-male, 29, in dire need of in-
telligent communication on a regular
basis; for friendship. Age, race and
sex is unimportant. Please write.
Richard DuBOSE, 186-915, Box 5500,
Chillicothe OH 45601

29 yr old bisexual male would like to
correspond with an older gay or bi
male or female for friendship. Am due
for release next year and would like to
relocate in New England. Mike HAR-
DIN, 363300, Ellis II—E2-218,
Huntsville TX 77340

I like swimming, writing, ping pong,
shooting pool & having a conversa-
tion with a friend because that's the
only way to get to know each other.
Please drop a line. Gregory PIERCE,
40363, Box 2, Lansing KS 66043

GM, 33, butch, possibility of release
in 87, looking for a nice guy for a life
long relationship. I'm tired of head
games, want someone who is real
and not afraid to be honest! I enjoy
cuddling, quiet times, long walks and
talks. Gary Lee GANDEE, 243882, Box
520 (11-E-5), Walla Walla WA 99362

TEXAS PRISONERS!!!

There are some things that are just
not right and it's high time we did
something about it instead of just sit-
ting around with our hands in our
pockets. If you are a gay prisoner be-
ing harassed just because people
think you are weak, you are not alone.
Let's be in touch! (Sister Diana),
Wendell LEE, 399488 Ramsey II, Rt 4
Box 1200, Rosharon TX 77583

Before coming to prison I was a
hairstylist. My hobbies include
reading and dancing. I'd like to meet
a few people and share experience
and stories. Thanks. Tom GOODSON,
058384 Box 295, 1150 SW Allapattah
Rd, Indiantown FL 33456.

Texas convicts have a bad habit of not
sticking together and fighting for their
rightful rights. They are all too busy
watching TV or killing each other to fight
the system (that's killing us all, slowly).
Do you know of any gay organizations in
Texas that I could get in touch with? I'm
confined in isolation and could use some
mail from gays of either sex. Send SASE if
possible, so I can reply faster. But let me
tell you I have a dirty mind. Charles Ray
STEVENS, 306171, Rt 4 Box 1200,
Rosharon TX 77583.



CALENDAR

November 15 to November 25

15 saturday

Boston — Rainbow Dance Party. Premier-Restaurant, Washington & E. Berkeley Sts., South End. 9PM. Donations welcomed. Info: 424-1041.

Cambridge — Geof Morgan in concert. 19 Griswold St. 8PM. \$5-10. Info: John Lapham, 861-3116 or Rick Goldin, 483-3935.

Boston — Intercollegiate Lesbian & Gay Alliance hayride. 7PM. Info: 437-7399 or 353-1746.

Cambridge — Deaf storyteller, Bonnie Hughes Nover, presents "If Only You Could Hear What I See." First Church Congregational, Harvard Sq. 8PM.

Provincetown — What the Butler Saw, a play by Joe Orton. 460 Commercial St. 8PM. Playing through 11/30. Info: 487-2695.

Cambridge — Five short films by/about women of color. Cambridge YWCA. 7:30PM. \$3. Also playing Sun. Info: Angry Arts, 625-9279



Global Assembly Line, 19 wednesday

16 sunday

Lowell — Fred Small & Patti Larkin in concert to benefit the AIDS Action Committee. Fisher Recital Hall, South Campus, Univ. of Lowell. 7:30PM. \$4 in advance, \$5 at door. Info: 452-3679.

Cambridge — "The Guy," a musical satire to benefit AIDS Action Committee. Paradise, 180 Mass. Ave. 7:30PM. \$5. Info: 864-4130.

Watertown — Gays & Lesbians of Watertown two-year anniversary dinner party. 6-8PM. All welcome. Info: 926-5371, 891-3781 or 666-8418.

Cambridge — Linnea Johnson, author of *The Chicago Home*, will read her poetry. New Words, 186 Hampshire St. 3-5PM. Free. Info: 876-5310.

Jamaica Plain — Disabled Lesbians discussion group. 1-3PM. Wheelchair accessible. Not signed. Info: 524-1890.

Dorchester — GALA Gay Singles Monopoly & social hour. 5PM. Info: Jeff, 288-2125.

17 monday

Cambridge — Battered women's support group. Women's Center, 46 Pleasant St. 6:30-8PM. Info: 354-8807.

Cambridge — "Representations: Images of Women in Film," an evening of screenings and discussion. Bartos Theatre, Weisner Building, 20 Ames St., MIT campus. 7PM. Info: 253-3599 or 253-0304.

Salem — Gay & Lesbian film series. Sullivan Bldg. basement, Salem State College. Morning & 7PM shows. Through Thursday 11/20. Free to S.S.C students, \$2 non-students. Info: 745-0556 X2357.

18 tuesday

Boston — "The Struggle for Community Control of Neighborhood Development in Jamaica Plain & Roxbury," a panel discussion. Northeastern Univ. School of Law, 400 Huntington Ave., Rm 87. 7:30PM. Sponsored by the National Lawyers Guild. Info: 227-7335.

Boston — "Is Anybody Out There?" a NOVA presentation with Lily Tomlin, host. Channel 2. 8PM.

Marblehead — Thanksgiving potluck dinner with the North Shore Gay & Lesbian Alliance. Unitarian Universalist Church, 25 Mugford St. 6:30PM. Free, reservations mandatory. Info: 639-1398.

Boston — Signing of incorporation for the Boston Center for Lesbians & Gay Men. City Hall, Rm. 801, enter from Congress St. side of City Hall. 7PM. Info: Ann Maguire, 725-4907.

19 wednesday

Cambridge — Lesbians Over 50. Daughters of Bilitis, Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. Info: 661-3633.

Cambridge — Bisexual Women's Network. Discussion of "Addictive Love Relationships." 186 Hampshire St. 7-9PM. Info: 247-6683.

Boston — Women's Alliance Against Pornography slideshow and discussion, sponsored by BU Women's Center. 705 Commonwealth Ave., Rm. CLA 213. 7:30PM. Info: 353-9810.

Somerville — "The Global Assembly Line," movie premiere. Somerville Theater, Davis Square. Info: Harvard Union of Clerical & Technical Workers, 661-8289.

Cambridge — Lesbian Al-Anon with childcare. Women's Center, 46 Pleasant St. 6:30-8PM. Info: 354-8807.

Cambridge — Boston Bisexual Men's Network. Old Cambridge Baptist Church. 7:30PM.

20 thursday

Boston — GCN's production night. All welcome. Proofreading: until 8PM. Paste-up: 8PM-on. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Cambridge — Incest Survivor discussion. Women's Center, 46 Pleasant St. 7:30-9:30PM. Info: 354-8807.

Amherst — Lecture/workshop with George Lakey, author of *No Turning Back: Lesbian and Gay Liberation in the '80s*. Info: 545-4824.

Cambridge — "Issues in the Psychotherapy of Lesbians," a talk for women. Gilman Rm., Agassiz House, Radcliffe Yard. 5:30PM. Reception follows. Info: Diane, 495-8647.

Dorchester — GALA monthly meeting. 11 Mather St. 7PM. Info: 825-4463.

21 friday

Boston — GCN's volunteer night: all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Brookline — "A Bissel Yiddish," a Shabbat program sponsored by Am Tikva. Workmen's Circle, 1762 Beacon St. 8PM. All welcome. Info: 782-8894.

Cambridge — Harvard Gay & Lesbian Student's dance. 9PM-1AM. Info: 495-5476.

Cambridge — Amella & Jennifer's new band debuts at the Nameless Coffeehouse. 3 Church St., Harvard Sq. 9:30PM. Info: 864-1630.



Geof Morgan, 15 saturday

Boston — "An Evening of Poetry and Politics" with Howard Zinn & Denise Levertov. Northeastern Law School, 400 Huntington Ave. \$3. Benefit for the Boston Committee to Defend Margaret Randall. Info: Debbie, 522-3003.

22 saturday

Portland, Maine — "Visual Aids" art auction to raise money for AIDS research & treatment. One City Center. Info: (207) 623-5274.

Cambridge — Workshop for women on friendship & on civil disobedience. Women's Center, 46 Pleasant St. Info: 354-8807.

Jamaica Plain — Laura Burns & Roger Rosen, with Rick Golden. Peacock Coffeehouse, Centre & Eliot Sts. 8PM. \$4. Info: 522-2812.

Boston — Dynasty III, a benefit ball for the AIDS Action Committee. Boston Center for the Arts, Tremont St. 8PM-2AM. \$12.50 in advance, \$15 at door.

Hartford, CT — Candlelight Walk for People with AIDS. Gather at Pope Park, walk to State Capitol. 6:30PM. Info: 247-AIDS.

Boston — Labrys, lesbian singing/songwriting duo. Somewhere Else, 295 Franklin St. Cover charge.

Medford — Tufts lesbian/gay dance. 9PM-1AM. Info: 437-7399.

23 sunday

Cambridge — Vice President of Nicaragua, Sergio Ramirez, to speak. Kresge Auditorium, MIT. 7:30PM. Sponsored by M.I.T. COCA & CASA. Info: 492-8699.

Cambridge — Women's Thanksgiving Dinner with D.O.B. Old Cambridge Baptist Church, 1151 Mass. Ave. \$7 members, \$8 non-members, \$3 children under 10. Info: Renee, 924-1543.

Jamaica Plain — Amelia & Jennifer to perform. Kookoburrow's coffeehouse, Green St. Station. 9:30PM. Info: 522-3303.

Brookline — Brookline/Brighton/Allston lesbians potluck dinner. 6PM. Info: 566-1873.

Marblehead — Bulb & Plant Sale to benefit North Shore GALA. 90 Green St. Noon-5PM. Free refreshments. Info: 745-3848.

Jamaica Plain — Lesbian & Gay Neighbors brunch. Doyle's Cafe, Washington St. 11AM. Info: 522-6090.

24 monday

Boston — "Service of Hope," sponsored by the Greater Boston Lesbian & Gay Interfaith Coalition. Arlington St. Church.

25 tuesday

Cambridge — Legacy Thanksgiving potluck for lesbians/gay elders & friends. Camb. Center for Elders, 15 Pearl St., Central Sq. 6:30PM. Info: 725-3485.

Boston — Freedom Trail Band open rehearsal. Clarendon St. YWCA, rm. 703. 7PM. All abilities welcome. Info: Mary Helen, 327-9853 or Michael, 522-9194.

Boston — GCN's production night. All welcome. Proofreading: until 8PM. Paste-up: 8PM-on. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Golden Girls, a situation comedy. NBC TV. November 8, 9PM.

Surprise! Network TV has aired a completely tasteful, incredibly funny sitcom based on gayness — some of the best PR for the cause I have ever seen.

Jean (Lois Nettleton), an old friend of Dorothy (Bea Arthur), is coming to spend a week with the Golden Girls in their gorgeous digs in Florida. Before Jean's arrival Dorothy wants to tell her mother Sophia, (Estelle Getty) something special about Jean — that her recently deceased mate, Pat, was a woman. Ma responds with a totally matter-of-fact, "So, she's a lesbian. I knew that when you were in high school." Dorothy replies, "Ma, Jean didn't even know when she was in high school!" This is the first of countless uses of the "L"-word in the script, and it sets the tone for the entire show.

Dorothy doesn't even feel compelled to tell the rest of her housemates about Jean. Then the twist: Jean starts to fall in love with Rose (Betty White), another one of the Golden Girls. Jean's lesbianism is then confided to Blanche (Rue McClanahan) who smiles knowingly and says, "Well, Danny Thomas is [Lebanese] too, isn't he, and I never had a problem with that!"

The scenes between Jean and Rose — when Jean finally tells Rose (in Rose's bedroom) how "very, very fond" she is of her, and when Rose responds to Jean's confession the next morning — are convincingly and sensitively written and portrayed.

Kudos to this series' writers, to the women who star in it, and to the network that dared to air a show whose treatment of gayness was one of dignity and acceptance.

— Linda Burnett



Lois Nettleton (left), as the lesbian visiting her friend Bea Arthur on "The Golden Girls," November 8.

Health Conference

Los Angeles
March 26-29, 1987

The 1987 National Lesbian and Gay Health Conference, held in conjunction with the Fifth National AIDS Forum. Registration information is available from Greg Thomas, GWU Medical Center, 2300 K Street N.W., Washington, D.C. 20037 or (202) 676-4285. The conference sponsors, which include the Los Angeles Gay and Lesbian Community Services Center, will organize host housing opportunities and provide scholarships for the conference.

Correction

The original text of the next to last sentence in Mara Math's review of the "Women's Work" art show (GCN, Vol. 14, No. 17) was: "It is to be hoped that the next Femme Core show will..." The version which was printed, "Hopefully the next..." illustrates a popular, but incorrect, usage of the adverb. It is to be hoped that GCN will never repeat this error.

Calendar compiled by Miranda Kolbe

GayCommunity News

try it new england business guide

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